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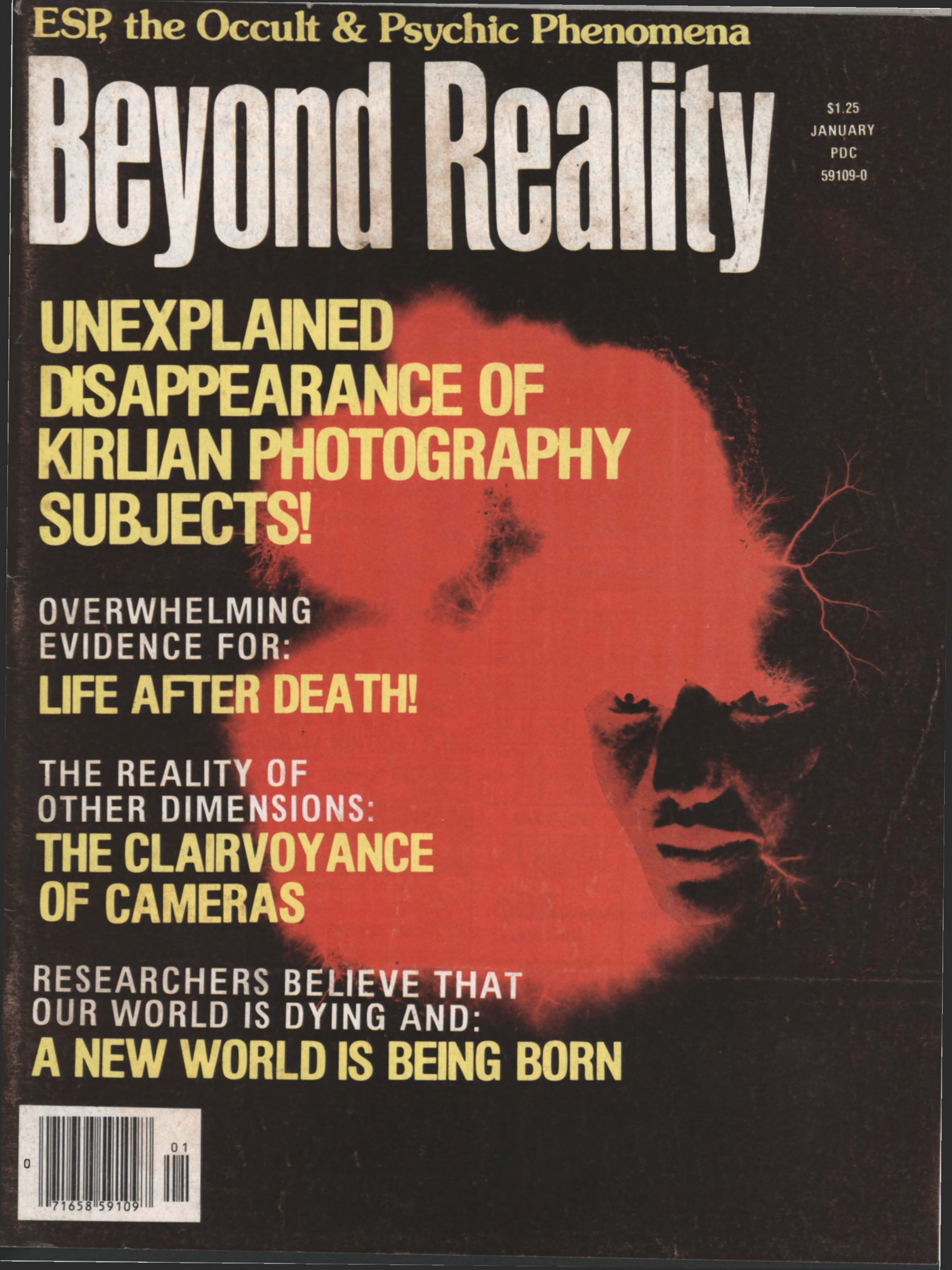

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BOOKS FOR REVIEW

THE PSYCHIC MAFIA, by M.Lamar Keene as told to Allen Spraggett, St. Martins, $7.95.

This book reveals the secrets of the remarkable success as well as the widespread fakery among today's prominent psychics. In his 13 years as a psychic medium, Mr Keene became known as "the prince of spiritualism." Yet, he was actually an imposter and his career a total hoax from his early introduction into the art of psychic phenomena to his decision to renounce the false and hollow life he was leading.

He discribes the methods he employed to perform his acts of divination, his seances, how he made objects "defy" gravity, how his spirit guides performed their psychic healing and other descriptions of his experiences as a medium.

Lamar Keen wrote this book not only to clear his conscience, but also to help the gullible public see the dangers of the current proliferation of many false psychics.

———

UFO OR GOD? by George Friedrich, Carlton, $3.95.

George Friedrich feels that today's generation is crying out for logical explaination of the Bible. Is the Lord a True God or a scientist from another planet? What part did UFOs play in the writing of the Bible? Are the UFOs our creators? He feels he has the answers to some of these questions.

Extensively researched, with liberal quotations from the Old and New Testaments.

The author, George Friedrich lives in northern Wisconsin where he sees UFOs nearly every night. He is a professional prospector and amateur geologist.

———

THE DEATH AND LIFE OF BISHOP PIKE, by William Stringfellow and Anthony Towne, Doubleday, $10.00.

A well done in-depth, documented study of James A. Pike—the most controversial American clergyman of our modern times.

Based on prodigious research into private letters and unpublished documents, as well as interviews.

The authors are frank about the bishop's turbulent personal life—his three marriages, his sexuality, his alcoholism, the suicides of his oldest son and an intimate associate, and his complex relationship with his mother. They have thouroughly investigated his notorious experiences with psychic phenomena arriving at their own startling and provocative conclusions.

THE TAROT, 'by Richard Cavendish, Harper & Row, $19.95.

The book is illustrated with many pages in color. With wide-ranging scholarship, and in a clear lively manner, Richard Cavendish presents the myths and also what is really known about the Tarot, its history, its uses and significance. He describes the earliest known packs and their development through, which at one point caused the trump cards to represent, not abstract symbolic figures, but Shakespeare, Marlborough, Kepler, and General Gordon.

Tracing the history of the arcane meanings attributed to the Tarot from Court De Gebelin in 1781, the author gives a concise but comprehensive account of the divergent interpretations of the Tarot, providing a card-by-card analysis of them in relation to the Cabala, the letters of the Hebrew alphabet, symbolic animals, the elements, planets, signs of the zodiac, human qualities, and other key-ideas. He also describes the use of the Tarot both in magic and meditation. Finally, he turns to what many people regard as the most fascinating aspect of the Tarot, its use in telling the future and he provides explicit instructions on how to lay out and read the cards.

The book forms a complet compendium of information on the Tarot, with explanatory diagrams and tables. The author was also editor for the illustrated encyclopedia, "Man, Myth, and Magíc" and "The Encyclopida of the Unexplained",

———

FLEAUR DE LYS: The Kings and Queens of France, by Joy Law, McGraw-Hill, $19.95.

Compassion, sarcasm, wit and perception mingle in one of the most remarkable works ever created on royalty, in this handsome and richly illustrated volume, monarchs from the first Capet on 987 to the last bourbon in 1792 are observed firsthand—by their contemporaries and by each other. Fresh as the day they were written, these are the comments of kings and queens, ladies-in-waiting and soldiers, courtiers, poets, footmen and ambassadores.

Monks record the pageantry of the coronations and the deaths of Capetian kings. Joinville, the famous chronicler, accompanies Louis XI on the Seventh Crusade. Henri II writes impassioned letters to Diane de Poitiers. Contemporaries of Henri IV gossip about his alleged 56 mistresses and great number of bastards.

Intrigue and scandal surround such great queens as Catherine de Medici, Marie Therese and Marie Leczinska, but there are also many touching and profoundly human

BY MARY GOLDSTEIN

commentaries, such as Louis XVI's valet describing the last days of the King and Marie Antoinette before they are sent to the guillotine.

Joy Law has been acclaimed for her skillful research on two previous books, "The Sun King" and "Madam de Pompadour" by Nancy Mitford.

———

HOW TO CONTACT SOUL VOICES, by Marvin D. Warnke, Dorrance, $5.95.

This book is for both, skeptics and believers. It is not lurid nor spooky. It is an intelligent, reasonalble and highly interesting account of shedding skepicism and discovery of the enriching, intriguing world of friendly souls.

For the open-minded reader who would like to meet these guides and souls, this book includes clear, easy-to-understand instructions and suggestions for the reception of automatic writing, and directions for making and using a message board.

When the author began to entertain the notion of automatic writing—a means of receiving messages from another plane of existence—he was skeptical but curious. His skepticism has disappeared but his curiosity has flourished. Over the past few years, he and his wife Kathie have received countless messages from what he calls "soul voices."

———

THE HIDDEN TRUTH, by W. J. Pearce, Regency, $5.95.

This book is written in a very easy to read style, is not a religious one but a serious attempt to harmonize scientific and spiritual thought. It commences with Creation from both viewpoints, leads on to a brief study of early life from the Amoeba to Homo sapiens and continues in simple language to examine branches of earth physics followed by introduction to "after-life".

The author has, by using the only tools available, experience in all area of psychic phenomena, presents a case for the true meaning of life which must merit earnest condiseration.

———

SUPERSENSES: OUR POTENTIAL FOR PARASENSORY EXPERIENCE, by Charles Panati, Doubleday, $3.50.

A well written account of the latest research in parapsychology.

The book covers such areas as: hypnosis, psychic healing, telepathy, clairvoyance, psychokinesis, precognition, and other parapsychological phenomena.

The author, Charles Panati, is a science writer for "Newsweek" magazine, has heen a radiation physicist at Columbia University and head physicist at RCA working in space communications and laser technology. The author of three books on optics and digital communications, he is a nationally syndicated science broadcaster and frequent lecturer. He was also appointed as a delegate to the 1974 International Conference on Physics and Parapsychology.

———

THE FIRE CAME BY, By John Baxter and Thomas Atkins, Doubleday, $7.95.

At 7:17 AM on the morning of June 30, 1908, a cylindrical object blazed across the cloudless skies of central Siberia, and the desolate Central Plateau shuddered under the impact of a cataclysmic explosion. The initial thermal blast was followed by primary and secondary shock waves, a hideous firestorm, and a black rain that contaminated hundreds of square miles. The seismic shock was registered in Moscow, Paris, London and across the oceans to Washington D.C.

For nearly seventy years one question has gone unanswered: What caused it?

Here is the story of the Grear Siberian Explosion: one of the most intriguing mysteries of the century. Beginning with accounts of the first expeditions to the area in 1927, when scientists set out looking for a meteor crater that would explain the blast—and found none— to the nuclear/space age when the realities of atomic warfare and the discoveries of modern astrophysics have led to speculations involving the possibility of black holes and antimatter, the evidence repeatedly supports a theory that only a generation ago would have been unthinkable.

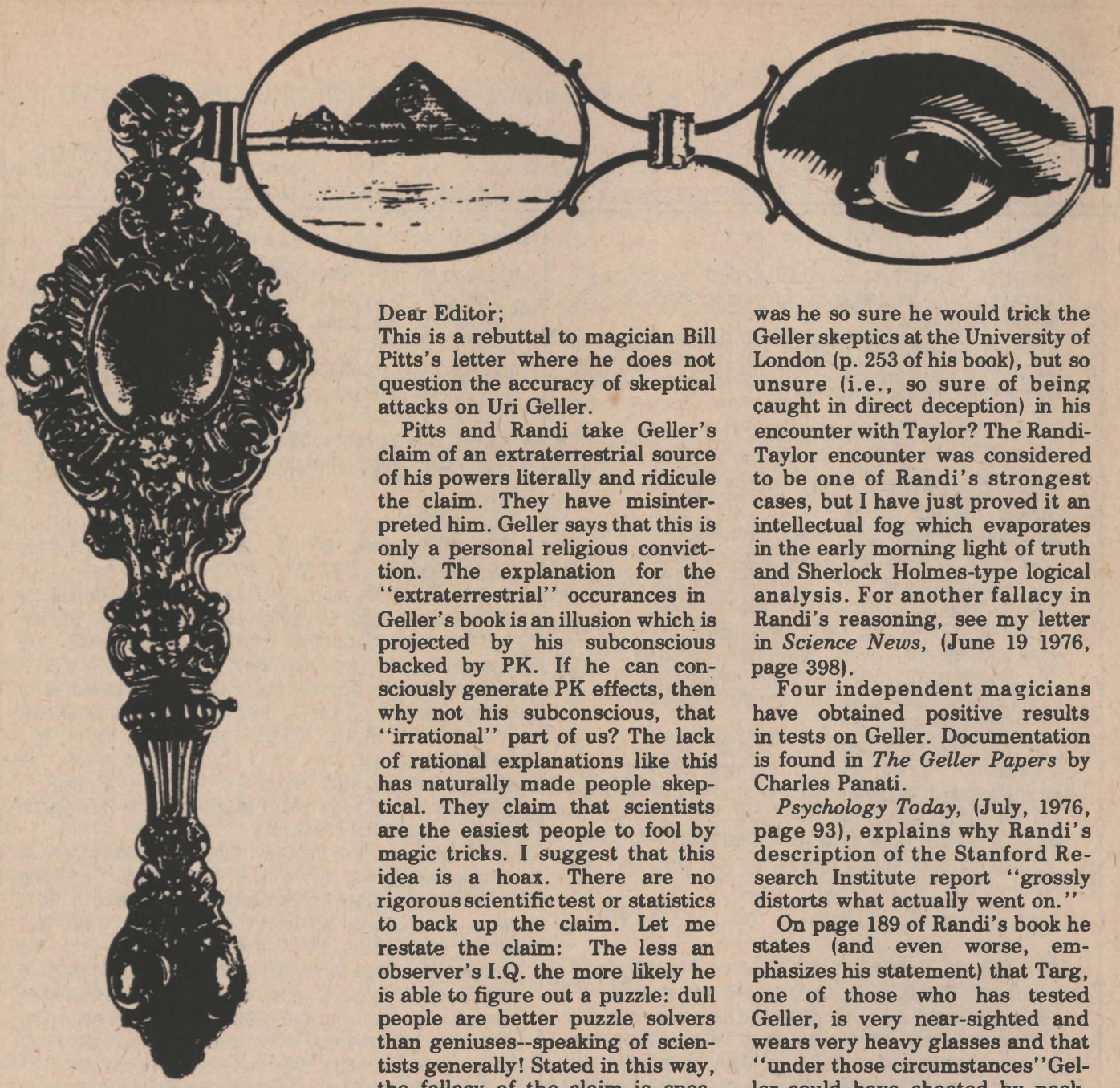
As gripping as a detective story, **The Fire Came By** is an enthralling investigation into the most powerful unexplained explosion mankind has ever known.

———

GODS OF THE CATACLYSM by Hugh D. Fox, Harper's Press, $10.95.

The author explains how the New World was definitely part of the Old World in prehistoric times. The Minoans and related Minas tribes colonized and controled not only the Mediterranean but also the Indo-Chinese coast, the Pacific and Atlantic.

The book is an investigation of the cultures of the world before and after the great flood. Illustrated.



Letters To The Editor

Dear Editor;
This is a rebuttal to magician Bill Pitts's letter where he does not question the accuracy of skeptical attacks on Uri Geller.

Pitts and Randi take Geller's claim of an extraterrestrial source of his powers literally and ridicule the claim. They have misinterpreted him. Geller says that this is only a personal religious convictiton. The explanation for the "extraterrestrial" occurances in Geller's book is an illusion which is projected by his subconscious backed by PK. If he can consciously generate PK effects, then why not his subconscious, that "irrational" part of us? The lack of rational explanations like this has naturally made people skeptical. They claim that scientists are the easiest people to fool by magic tricks. I suggest that this idea is a hoax. There are no rigorous scientific test or statistics to back up the claim. Let me restate the claim: The less an observer's I.Q. the more likely he is able to figure out a puzzle: dull people are better puzzle solvers than geniuses--speaking of scientists generally! Stated in this way, the fallacy of the claim is spectacularly exposed.

Believe it or else, Randi himself totally lacked confidence in the claim, and the proof is his report of his meeting with Prof. John Taylor! If Randi was confident in his ability to trick Taylor, why did he visit him in the guise of a reporter and proceed to surreptitiously substitute objects while Taylor was busy elsewhere, instead of as somebody pretending to be psychic? Where was Randi's bag of tricks on *that* occasion? Why the evasive, round-about hocus pocus? Why was he so sure he would trick the Geller skeptics at the University of London (p. 253 of his book), but so unsure (i.e., so sure of being caught in direct deception) in his encounter with Taylor? The Randi-Taylor encounter was considered to be one of Randi's strongest cases, but I have just proved it an intellectual fog which evaporates in the early morning light of truth and Sherlock Holmes-type logical analysis. For another fallacy in Randi's reasoning, see my letter in *Science News*, (June 19 1976, page 398).

Four independent magicians have obtained positive results in tests on Geller. Documentation is found in *The Geller Papers* by Charles Panati.

Psychology Today, (July, 1976, page 93), explains why Randi's description of the Stanford Research Institute report "grossly distorts what actually went on."

On page 189 of Randi's book he states (and even worse, emphasizes his statement) that Targ, one of those who has tested Geller, is very near-sighted and wears very heavy glasses and that "under those circumstances" Geller could have cheated by peeking! The statement is absolutely stupid.

On page 29, Randi cites mentalist Kreskin as saying that 90 percent of his act is just trickery, but 10 percent involves telepathy. Randi explains this away on the assumption of unconscious sensory cueing. *Kreskin is selling an ESP testing machine for $30.00!* It is advertised in the *Edmund Science* catalog, available from *Edmund Scientific Co.*, Edscorp Building, Barrington, New Jersey 08007.

Kreskin's tricks appear to be

the most unexplainable, but an intelligent observer can figure them all out easily, because he would realize that Kreskin's statement at the beginning of his act: "We (he and his participants) have pre-arranged nothing," had to be false, that almost everthing had to be re-arranged. This is another spectacular contradiction to the myth-maker magicians who claim that high I.Q. people are more likely fooled by tricks.

Pitts's remark that if Geller had genuine PK and telepathic powers, "who would care..and what consequence is it, is not logical reasoning. If some people can bend metals, make clocks run, teleport objects, and be able to read thoughts, we ought to find out how. The answer to this can very well solve all our earthly problems and radically alter all scientific theories of the origin, future, and nature of man.

A.H. Klotz
39 Simon Street
Babylon, New York 11702

Editor's Note:
The writer refers to a letter which appeared in this column of the September 1976 issue by Bill Pitts. We feel that everyone has a right to express their own opinion.

Dear Editor:
The Worlds of Richard Shaver in Sept/Oct *Beyond Reality*, was an excellent article. However, the Shaver mystery involves two men. Richard Shaver was one and the other is Ray Palmer, both with different interpretations.

Now that we have had Shaver's physical interpretation, how about an article on Palmer's *spiritual* interpretation? A personal interview might even bring forth fresh information never before published.

For those interested readers who might desire a deeper understanding of the great Shaver Mystery, I earnestly recommend the book, *Giants in the Earth* by Jim Wentworth, $4.95, Amherst Press, Amherst, Wisconsin 54406.

Norm Edwards
400 Ossington Avenue
Toronto, Ontaro, Canada

Editor's Note:
If we get enough letters requesting more information on Ray Palmer's view, we'll get Mr. Palmer to do an article for us.

Dear Editor:
A friend sent me a xerox copy of the article by Marvin De Fox, *The Worlds of Richard Shaver.* I had read all his books.

I was surprised to learn of Shaver's death in 1975. Where does one find the book or information about *The Mothman Prophecies* by John Keel.

What about Silva Mind Control, what is it doing to people? Your comments will be appreciated.

E.C. Lang
1917 S. Grove Avenue
Berwyn, Ill. 60402

Editor's Note:
You can reach John Keel at Box 29, Mt. Marion, New York 12456. Mind control can be very helpful but, too many persons just rush into it and without proper instruc tions, could do more harm than good. Also, some persons are better prepared mentally for mind control than others. You can damage your mind as many have.

Dear Editor:
In response to Mr. Shane Peterson's letter, September 1976 issue of *Beyond Redlity* (see page 6) The information for my material did not come from books, but from my close association with Mr. Jesse Kennedy, Biloxi, Miss. who is well known for his research on *Akhnaton.* However, after reading your letter, I went to my library where I have a book entitled *Akhnaton, The Rebel Pharaoh* by Robert Silverberg.
I repeat my statement: "No trace of his body has ever been found". "I breathe the sweet breath, etc." was found on a piece of gold foil, beneath a mummy's feet. On page 131 of this book it mentions a mummy found in 1907 showed a remarkable resemblance to the Pharaoh Akhnaton, but it is a mummy of a man in his twenties and thought to be Smenkhkare (a son of Akhnaton's). On page 135, it is stated that it is not known what became of Akhnaton's body as he was not put to rest where he wished and it is thought that his body did not even go through the elaborate ceremonies of mummification. He thus, went quickly to an unknown grave.

When the body of a man was found in Queen Tiy's (his mother) tomb, it was then suggested that it was the body of Akhnaton but, this was proven to be true. One expert who doubted was Kurt Sethe of Germany. Dr. Douglas E. Derry of Cairo offered his views. Quote: page 186 "The anatomical evidence of the mummy seemed to point to an age of about 23. If the mummy was Akhnaton, then, he had become Pharaoh at the age of 6, had formulated his heresy before he was 9, had become a father at 10 or 11 and had ordered the construction of his city when he was 12. Hardly! Nor, as a matter of fact, was that tomb even

Continued on page 58

Notes And News From The Psychic World Of David Techter

FAMILY SQUABBLE

The psychic field has numerous enemies waiting to pounce whenever any claims for paranormal abilities are made. But most of the controversy that occurs within parapsychology comes from parapsychologists attacking each other. No researcher is so prestigious that he is immune from the sniping (and, sadly, many of the most prominent parapsychologists indulge in sniping themselves). Both the outside critics and the infighters have been having a field day over the cheating scandal at J. B. Rhine's Foundation for Research on the Nature of Man in Durham, North Carolina.

The scandal itself is fairly old news by now. Just as the nation's leading parapsychologists were gathering in Queens for the 1974 annual conference of the prestigious Parapsychological Association, the *New York Times* broke the news that the director of the FRNM had resigned after having been apprehended falsifying results of an experiment. Dr. Walter Jay Levy had been observed by fellow experimenters manipulating the recording apparatus to produce spurious hits. Confronted with the charges, Levy admitted guilt and resigned. No doubt about it: parapsychology had received a black eye, and the critics were crowing. The only defense Rhine could make was to point out that Levy's misdeeds had been discovered and dealt with by his fellow researchers rather than outside critics. Parapsychology was perfectly capable of keeping house without the efforts of uninformed skeptics.

But Levy's confession created a further problem for parapsychology. Levy had been one of the foremost researchers in the area of animal ESP and PK, with a dozen or so published experiments to his credit. While Levy insisted that the instance when he was caught was the only time he had cheated during his research, all his previous work was now subject to suspicion. The only way to settle the uncertainty, Rhine concluded, was for independent researchers to try to replicate Levy's work and come up with similar results. James Davis and a number of other young FRNM researchers embarked on a pro-

gram to duplicate Levy's experiments.

NEGATIVE EVIDENCE

By summer of 1975 the FRNM staff had run through just about the whole repertoire of Levy's research. Except for one marginally significant experiment, alas, all the attempted replications had resulted in chance scores. In addition, a careful scouring of Levy's original test records turned up other spots that looked suspiciously like manipulation. It began to look like the whole of Levy's research was going to have to be thrown out. Word began to leak out of Durham about the unsuccessful replications and other parapsychologists began asking Rhine when he was going to publish these findings.

But at this point the whole Levy affair hit a snag. The news most logically should have appeared in the *Journal of Parapsychology*, published by the FRNM. But in 1950 J. B. Rhine had laid down the dictum that the *Journal* would publish only reports that gave evidence for ESP or PK. Mere chance results were only negative evidence, Rhine argued, and added nothing to our understanding of paranormal processes. So the unsuccessful replications would be quietly shelved.

This decision was greeted by other parapsychologist with reactions ranging from disbelief to outright horror. Rhine's actions were compared to Nixon's Watergate coverup. Some parapsychologists were so incensed that they vowed to exact retribution. The '75 Parapsychological Association convention was coming up, and certain members of the program committee decided the way to "punish" Rhine was to turn down all the papers submitted by FRNM researchers unless Rhine agreed to publish the unsuccessful research. This scheme was discovered and a bitter debate erupted at the usually sedate PA convention. Charges and countercharges flew. Rhine was forced to publish an editorial clarifying his decision not to publish papers with chance results. His critics replied by a motion passed by the PA Council deploring his policy. I suspect the hard feelings will endure long after the Levy affair has been forgotten.

A LOOK AT THE EAST

Ron Ormond and Ormand McGill are a pair of writers that are totally familiar with the nature of their work. McGill is a hypnotist and stage magician who also has training in natural history. Ron Ormond is a motion picture and television producer. Both have a keen interest in psychic phenomena and Eastern religion. They are best known for bringing to this country the first news of the controversial Philippine "psychic surgeons". They are open-minded without being gullible and write with a refreshing candor.

The latest book by the similarly-named pair is *Religious Mysteries of the Orient* (A.S. Barnes Co., Box 421, Cranbury, N.J. 08512, 1976, 274 pages, $12.00). Their stop in the Philippines includes a visit with Eleuterio Terte, illustrated with numerous photographs, but the other material is new. They have a disarming ability to enter into circles where the average American would be scorned. They are the first Westerners to be given a copy of the sacred text of Taiwan s "Red Swastika Society", and they were permitted to carry home the sacred picture of Vietnam's Caodai religion a few months before the Communist takeover. Ormond and McGill are anxious to foster understanding of the Eastern religions, and long sections of the book outline the principal teachings of the differing groups they encountered. One chapter outlines the principles of Buddhist meditation, for example.

Ron Ormond's mastery of Buddhist Vipassana meditation serves him well in two interesting episodes. In India he and McGill photograph a fakir being buried alive, whereupon the Hindu bystanders challenged Ormond to duplicate the feat. He agrees and successfully survives an hour of burial. Later in Calcutta he agrees to spend a night in a sacred room. Allegedly a Hindu saint charged the room with such psychic power that no one has been able to endure staying there for more than a half-hour. When Ormond survives unharmed for more than three hours, the Hindus regard him as a new-found saint.

The book is lively and thought-provoking and contains some excellent illustrations. I recommend it to you even if you are not especially interested in Oriental religion.

ANIMA MUNDI

Illinois Healer John Scudder is rapidly becoming well known nationwide due to his speaking appearances in numerous cities and to the articles on him in *Fate* and elsewhere. In order to present his thoughts on healing and other topics to this wider audience, John has issued a handsomely-printed newsletter called *Anima Mundi* (Scudder Methods, Box 142, Homewood, Illinois 60430). A subscription of 12 monthly issues will cost $12.00. The initial issue has eight pages of articles on meditation, astrology and theosophy as well as healing. The newsletter also announces Scudder's future speaking engagements and classes and lists the books and tapes available from Scudder Methods. Readers of this announcement are invited to write for a sample copy and information on an introductory subscription rate. □

STRANGE AND UNKNOWN

BY LEE WALSH

Exploring Paranormal Voices

I have become increasingly interested in the number of people who say that they "hear voices." And of course I know that many people seek medical attention when they experience these symptoms. It is all too true that most of them have psychological disturbances. However, I believe that many times these voices are a paranormal phenomenon and once this is understood, they are not so frightening to the people who experience them. They can, in fact, be helpful.

Amazingly enough, these paranormal voices can be captured on tape. If you hear voices, noises or whisperings coming from "around" rather than from "within" you, it is quite possible that you may be able to record them on tape.

My own interest in this area of parapsychology started several years ago when I began to hear whisperings and other noises around the house. I was familiar with the work being done by Konstantin Raudive who is well known for his research in this area. It was at this time that I decided to do some research of my own.

Over a period of months I tried many times until I finally obtained a tape on which I was sure had captured several voices. I was disappointed because my ear was not sensitive enough to decipher the several voices that had gathered on my tape. I then decided to send my tape to The Lamoreaux Brothers in White Salmon, Washington. These people are well trained and have the necessary equipment to decipher tapes of this type.

I received a letter from Mr. Joseph Lamoreaux informing me that I did, indeed, have voices on tape including many weaker voices that could not be heard without proper equipment. In addition he sent me a "practice tape." This type illustrates the many types of paranormal voices that have been recorded by researchers in all parts of the world.

Joseph and Michael state that there is a method to listening to these strange unearthly voices. Some of the voices speak fast while others speak in "slow motion", so one must listen for both types. These voices are often choppy and musical. Even though the static in the tapes makes it difficult to recognize the voice that is speaking, you gradually start to block out the static and the voices become louder, clearer, and more understandable. Unlike the ordinary voice, there appears to be a male and a female pitch to each voice. Many times, the voice sounds as though it is coming through a tin horn.

This does not prove that the spirit lives on and is trying to communicate. Neither is it proof that you are receiving voices from another vibrational plane. It does prove, however, that there are voices, that they can be recorded, and that the voices are coming from an unknown source!

Much has already been written about how to obtain these voices on your tape recorder so I will not go into more details about the procedure. (If enough interested readers would like to be brought up to date on this subject, it can be discussed further in a future column).

I believe that certain other subjects go hand-in-hand with those regarding spirit communication—on tape, through a medium, or however. Even after having studied the supernatural and metaphysics for a number of years, I always find it difficult to distinguish "ghosts" from "disturbances."

Surely, there are thoughtforms that exist in places you move into, thoughtforms that move with you and develop after you have lived in a place for a length of time. If you are of a sensitive nature, these are easily felt and if you become conscious of the fact that "oddities" can occur at any time. Then, you are ready for them, so to speak.

Where does the spirit go at death? Do they have something to do with the "captured" voices? Much has been written about the spirit. What is it? Where does it go at death? Does it come back? Is it possible that the voices can tell us what it is like? Only one thing is certain—we must experience it.

The person who does not seek the truth does not accept life after death. They may wonder a bit at times but they basically feel it is better not to question the inevitable. For those of you who do ask questions it is my intention to bring some facts to light.

We are conditioned to believe that we have a "life span". We consider ourselves very lucky to live to the ripe old age of 90. It is said that Moses lived to be 120 years old and at the end of his life "his eye was not dim nor his natural force abated". Well, we shrug, he was a man of God and he probably had something special going for him.

In 1677, one professor Linn Chung Yun, a Chinese herbalist, was born. His obituary was printed in the New York Times when he died in 1933 at the age of 256 years! There is a remote spot on earth today, where the normal life span is 120 years! This place is called Hunza and there are also other such places in the world.

The Yogis have a rejuvenating treatment known "Kayakalpa", for the most part secret, which is a change of body. The treatment depends in part on fasting and meditation. The Yogis believe that health and youth can be restored at any age if you know the processes. "What the mind imagines, the body expresses". Many live long, active, healthy lives with little signs of age.

Continued on page 52

NOW—INVOKE THE AMAZING

EARTH FORCES*

. . . and open the door to a Wonderful New World of Money, Power, Health and Long Life . . . where your dearest dreams will come true at last!

DESTINY IS TAPPING YOU ON THE SHOULDER . . .

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Here are five of the great Earth Forces symbols. Some of them may look familiar, others may not. Each one represents a Force of limitless power . . . a power that sweeps everything before it as a hurricane blows dried leaves. You will find them all in the pages of "Ultra-Psychonics"—the first and only book that dares to reveal their innermost secrets!

Pictured here is the astounding Psychonic Memory Sphere—a new way to increase your memory power by over 100%. In effect, it expands your mind into the Fourth Dimension and makes you an instant "mental wizard."

Pictured here are the signs of the Psychonic Zodiac—a startling new kind of "astrology" that produces *guaranteed results.*

- It can tell you exactly what your chances are of succeeding in any given venture—and show you how to improve them.
- It can protect you from saying or doing anything wrong.
- It can reveal your "lucky" and "unlucky" days—scientifically

Pictured here is the amazing Mental Organon—an Earth Force that multiplies your mind 1,000 times!

- It can help you flash through math, business, and personal finance problems that have you stopped cold.
- It can load your thoughts with verbal dynamite—make you command immediate attention and respect whenever you speak.

Pictured here is the Master Plan of the Universe—a strange blueprint that shows how the entire Cosmos fits together.

- It can guide you to the entry points into the Alternate Universe—and give you new and unusual psychic powers.
- It can point the way to a new kind of prayer which is much more effective than the "hit or miss" prayers many people use.

Pictured here is the Earth Forces diagram that summons your Psychic Guardian when a simple ceremony is performed.

- It can bring you an invisible spirit bodyguard to watch over you day and night, and shield you from harm.
- It can help to protect you against demonic attack and possession.
- It can help you succeed in whatever you undertake.

ABOUT THE SECRET OF WALTER DELANEY

WALTER DELANEY is one of the world's leading authorities on the psychic and occult sciences. His profound knowledge of the Earth Forces is based not only on his own extensive investigations and years of study, but also on certain psychic secrets passed on to him by his ancestors. "I have travelled to three continents to get the secrets I've put into this book," says Delaney, "and it is the culmination of my life's work. Because I have no children to pass it on to, I am giving it to the world, so that this wisdom will not die."

*For purposes of simplicity, we have referred to the variety of natural, occult and universal forces in this advertisement as "Earth Forces." (In Ultra-Psychonics, these forces are called "psychoatomic energy" and its various manifestations.)

Yes, it's true! And once you invoke these amazing "earth forces," you start to reap a golden harvest of riches, power, health and love almost beyond belief.

- One woman used these powers to draw a man to her from hundreds of miles away, and made him marry her!
- A man used them to win over and over at the racetrack!
- Another man tripled his salary in less than a year!
- A teacher lived past the age of 150 years!

Whether you want a brand new luxury car, a beautiful new home, expensive clothes, or anything else that money can buy . . . it's yours for the asking.

You're going to start to make your money supply grow as it has never grown before . . . quickly running up even the smallest amounts into thousands of dollars . . . and keep it growing endlessly and automatically!

Illness is cured, and pain goes away . . . people who looked terrible become the picture of health . . . tired people find they are bursting with new pep and energy . . . and healing miracles take place with "food medicines" that cost just pennies to prepare.

WIN NEW FRIENDS, FIND ROMANCE

Yes, when the Earth Forces start working for you, your most cherished dreams start to come true. New friends flock to you, people like and admire you wherever you go.

Your loved ones become more affectionate and responsive, willing to grant your every desire without hesitation . . . eager to please you and do whatever you want.

- George D. used the Earth Forces on a snooty blond secretary in his office and got a date in just 5 minutes. Now she does whatever he desires.
- Dinah B.'s husband had run away with another woman. But when Dinah used the Earth Forces on him, he broke up with the other woman—and turned up at Dinah's door a few days later, begging to be forgiven. "He is a changed man," she reported, "and I don't think he'll ever do that again."
- Carol E. was rejected by the people in her neighborhood until she released the Earth Forces on them. Within two weeks, everything changed. People who had been ignoring her suddenly clamored to greet her, and even her most hostile neighbors turned into model friends.
- Leo M. used the Earth Forces on the toughest, crustiest banker in his town. To his surprise, he not only got the loan he wanted—the man even offered to lend him more than he had asked for!

. . . and that's just the beginning, friend. For all this and more will come to you the moment the Earth Forces start to help you.

HOW TO CONTACT THE EARTH FORCES

"I believe," you say, "but how can *I* contact the Earth Forces?" You can do it . . .

. . . with a revealing book that gives you the Magic Spells, Secret Names, Rituals and Words of Power that bring these miracles to pass. It is called "Ultra-Psychonics"—and it is perhaps the greatest psychic book ever written. Step-by-step, in complete detail, and illustrated with pictures, it shows you exactly what to do and how to do it: to summon the Earth Forces (which it calls "psychoatomic energy") and let their mighty powers open the door to a wonderful new life for you!

You'll find a full description of the Earth Forces on page 21 of this amazing book. You'll discover the amazing Force that is charged with ESP—the secret behind telepathy, clairvoyance, magic, prophecy and a host of other occult powers. You'll see the startling Force that some call "Ultra-Hypnology"—the secret behind control over others, love and romance, job advancement, and friendship. And you'll find out about strange Earth Force particles called "egons" that bring good health and long life.

These—and all the other mighty Earth Forces—stand ready to serve you. They will bring you whatever you want—if you are willing to put in as little as 5 minutes a day to master them!

Yes, you too can call upon the surging power of the Earth Forces to draw life's riches to you! You, too, can reap a harvest of money, power, health and love—almost beyond belief! And, you can discover the secrets of this mystical power entirely at *our* risk. All you have to do is return the coupon.

Do it *now*, and watch your dearest dreams come true—*as if by magic!*

LET ULTRA-PSYCHONICS ALSO GIVE YOU FULL CONTROL OF THESE "OCCULT" EARTH FORCES:

Mental Telepathy • Time Travel • Psychic Illumination
Materialization • Invisibility • Psycho-Kinesis • Mass Mind Control
Magnetic Spells • Map Dowsing • Astral Travel • And More!

Woman Finds Dream House!—For months, Sally L. went around with real estate people trying to find a better place to live. Nothing clicked until she invoked the Earth Forces. The very next weekend she was guided right to her "dream house"—exactly what she'd been seeking.

Wins State Lottery Twice!—Louise F. could barely scrape along on her late husband's Social Security money till she put the Earth Forces to work for her. Now she's already won the state lottery twice, and is set for life.

Freed from Wheelchair!—Eric D., a cripple confined to a wheelchair, found the Earth Forces a true godsend. Once ready to commit suicide, he now uses a new kind of "astral travel" to visit friends and takes journeys all over the world.

Doubles Salary!—Larry S. put the Earth Forces to work during his lunch hour—and doubled his salary, week after week.

Earache Disappears!—A housewife with steady pain in her ear for months, saw doctor after doctor without results. Then she tried a simple Earth Forces healing method. She felt better almost immediately—and after 4 days the pain vanished, and never returned.

More Earth Forces Miracles!—Susan H. became president of her club . . . Harold B. got a new car . . . Philip and Gloria K. saved thousands of dollars . . . Mario G. zoomed from laborer to foreman . . . Fred D. threw away his eyeglasses and never had to use them again . . . Ted M. raised the money he needed to pay his rent in just 1 hour . . . Marion T. recovered her missing jewelry in 48 hours . . . and many others!

CALL UPON THE EARTH FORCES —and these secrets will be yours—

SECRET OF PSYCHIC DEFENSE

If things are not going well for you—if nothing seems to work out—if you have strange pains the doctors can't cure—maybe you're the victim of a psychic attack. This secret turns the tables on your enemy, and ends the attack.

Rudy B. got violent stomach pains that wouldn't go away—until he used this Earth Forces secret. In a week, his enemy was stricken and Rudy's pains ended.

SECRET OF LOVE TRIANGLE

If the one you love is missing or has gone away this secret will draw him or her swiftly to your side. All you need is a photo, a piece of cardboard, and this special Earth Forces summoning chant.

Ethel D. used this method to locate her runaway teenage son, who had been missing for several years. Exactly 1 month later, her phone rang. It was her son. He came home a few days later and stayed there.

SECRET OF "CHARGED" LETTERS

If there is something you really want, but just can't afford, here is a way to get it quickly and easily using nothing more than a few sheets of paper, some stamps and envelopes—and the Earth Forces.

Edith L. badly wanted a color TV set, but just couldn't buy one on her small income. Once she put the Earth Forces to work, she was offered free color TV's from all over the country.

SECRET OF THE POWER PRIMES

If you like to gamble, here's the way to pick a series of magic numbers that greatly increase your chances of winning. Use it with a special Earth Forces timing system, you just can't lose.

Roger B. used this secret with stunning effect in Las Vegas, where he "broke the bank" and practically cleaned out one of the casinos. You can do the same—if you get the Earth Forces to help you this special way.

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Gentlemen: Please rush me ULTRA-PSYCHONICS: *How to Work Miracles with the Limitless Power of Psycho-Atomic Energy* by Walter Delaney! I understand this book is mine for only $8.98 complete. I will examine this book for a full 30 days entirely at your risk. If at the end of that time I am not satisfied I will simply return the book for every cent of my money back.

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UNEXPLAINED DISAPPEARANCE OF KIRLIAN PHOTOGRAPHY SUBJECTS

BY LOUISE CRAGO

It has been demonstrated that people actually "disappear" from Kirlian photographs when they are in the presence of someone who exerts what appears to be a dominant, negative force.

Practically everyone has had the experience of being with a person who for no logical reason simply "turns you off".

This "turn off" is experienced at a loss of enthusiasm, a loss of interest—sometimes it is even experienced as a loss of energy. You feel somewhat cramped in the presence of the person, as if free interaction has been "dampened". You can't laugh or talk freely; it can be embarrassing and depressing.

An astonishing break-through in Kirlian photography now suggests that such experiences are not simply psychological, but indicate actual changes in the electrophysiology of human beings—changes that give startling insights into the emotional interaction between people.

It has been demonstrated that people actually "disappear" from Kirlian photographs when they are in the presence of someone who exerts what appears to be a dominant, negative force.

In their research at the U.C.L.A. Center for the Health Sciences in Los Angeles, Drs. Thelma Moss, Frances Saba and John Hunacher have already established that when two people feel warm, empathic emotions toward each other, the "corona discharge" pattern showing up on the Kirlian plate will expand. The blue-white flares surrounding their finger pads reach out to each other, sometimes merging into one pattern.

Conversely, when two people are feeling hostile to each other, the finger pad flares will abruptly cut off, leaving a gap so sharp and clear that it has become known as the "haircut effect"—an angular barrier clearly dividing the two images.

The most unusual finding, however—one which the scientists feel is of major importance—is that when two people establish strong eye contact, generally one or the other will *disappear completely from the picture.*

In these eye contact studies, the two subjects individually place an index finger on a 4x5 piece of photographic film, where the corona discharge patterns are recorded on the top row. On the second row, the two subjects place their fingertips close to each other, but not quite touching. This establishes the baseline condition.

Then for the third row, the subjects are required to look into each other's eyes until they feel that strong eye contact has been established. The picture is taken while they still look directly into each other's eyes.

On developing these photographs, Dr. Moss and her associates report they usually find that one of the two persons will not be seen.

This disappearance has pro-

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YEATS AND THE COMMUNICATORS

William Butler Yeats, Ireland's greatest poet who some critics recognize as the twentieth century's finest poet, was a serious student of psychic research. This study led him to such a close relation with the psychic world in the years 1919 through 1924 that he eventually admitted in 1937 that the metaphors for his finest poetry, which was written after his psychic experiences, were given to him by spirits he called "Communicators."

Although many critics and biographers scoff at Yeats' claim to psychic phenomena influencing his works, they all concur that events beginning in October of 1917 mark a turning point in his artistic development. Had he died prior to this date he would have been remembered only as a minor poet "who achieved a diction more powerful than his contemporaries but who, except in a handful of poems, did not have much to say with it."

Yeats had much to say after his remarkable encounter with the communicators who gave him not only metaphors for poetry but a system for understanding human personality, the cycles of history, birth and reincarnation, and the reconciliation of opposites.

Yeats' messages from the Communicators began four days after his marriage to George Hyde-Lees. While they were honeymooning at a hotel at the edge of Ashdown Forest in Sussex, Yeats' wife, a recent initiate into the Hermetic Order of the Golden Dawn Society, attempted automatic writing for the first time. The scribbled, disjointed sentences so excited Yeats that he urged his wife to give daily sessions of an hour or two to the unknown writer.

Yeats himself had engaged in automatic writing in 1912, but he was never sure whether it was his unconscious doing the writing or the spirit of Leo Africanus, a long dead Moorish poet, who had accosted Yeats at a seance and instructed Yeats to write to him about all his difficulties. Afterwards Yeats was to answer the letters in Leo's name, for Leo promised to overshadow the responses. Yeats carried on a lengthy correspondence with Leo which has never been published. However, Yeats published statements on the experience which do not commit Yeats definitely about the unconscious or the ghost of Leo as the guiding hand in the correspondence.

While under the auspices of the Society for Psychical Research, Yeats investigated a medium for conscious or unconscious fraud in her automatic writing. The medium who spoke French, English, and a few words of Italian wrote automatically in Greek, Latin, Hebrew, German, Welsh, Provencal, Irish, Chinese, Coptic and Egyptian hieroglyphics in addition spirits of the dead controlled her hand to write their histories which she could not have known. Yeats verified her history of the suicide of a London policeman one hundred years prior to her account by gaining admission to confidential police records which the authorities swore the woman had not seen. After two years of tests and severe examinations, Yeats was convinced of Miss X's powers to communicate with the spirit world. (She refused to have her name used in Yeats's report.) And although he was not confident of his own psychic powers, he recognized that these did exist in others.

Therefore when George began to show signs of mediumship, he saw it as his responsibility to encourage her and to codify and arrange the messages from the beyond. Thus began George's first attempts at automatic writing—an extraordinary experience that Yeats and his wife pursued

Although many critics and biographers scoff at Yeats' claim to psychic phenomena influencing his works, they all concur that events beginning in October of 1917 mark a turning point in his artistic development.

BY MARGARET DEMPSEY

for seven years. The results were hundreds of notebooks that Yeats published as *A Vision* in 1925 and revised in 1937. In the introduction of the later edition, Yeats reveals George's role as medium and his functions as recorder, questioner, and collator.

After their honeymoon, they returned to Ireland where eventually George grew bored and exhausted by her daily sessions of automatic writing. The Communicators dictated to her an elaborate classification of men according to their types and supported this by directing her hand in the drawing of a series of geometrical symbols. Yeats was tremendously excited, but none of these new concepts interested his wife. Some days she refused to sit for the sessions complaining that it took too much out of her.

The Communicators took note of her fatigue and promised in early 1919 to change the method from the written to the spoken word. Several months later they kept their promise. While Yeats and his wife were traveling through Southern California by train in a bedroom compartment, the Communicators began to speak to Yeats through his wife while she lay napping. From that time on almost all messages came while George slept. Her sleeping, however, was not voluntary, and Yeats learned to take precautions. He writes that "after they entranced my wife suddenly when sitting in a chair, I suggested that she must always be lying down before they put her to sleep" (*A Vision*, p. 10). And another time Yeats found his wife sleep-walking in the afternoon apparently in search of a couch. As the Communicators began to speak, a knock at the door by a household servant awakened George and she fell.

But usually the Communicators sent signals to prepare Yeats to get his notebooks and pencils together. Whistling heard all over the house by servants and Yeats alike, but seldom by Mrs. Yeats, generally indicated that the Communicators would come while Mrs. Yeats slept. Sweet smells were the most constant signals: sometimes the odor of incense, flowers, or *eau-de-cologne* announced the Communicators' presence or their approval of something said or done. The odor of roses filled the house when the their son Michael was born, and the scent of violets once filled the room when Yeats spoke to a friend of a Chinese poem Yeats admired. Bad smells, although rarely emitted, indicated warnings. The odor of burnt feathers portended that someone in the family was about to become ill; cat excrement that something had to be gotten rid of; the smell of an extinguished candle that the Communicators were all "starved" (explained below). All of these smells, both the pleasant and the unpleasant, arose suddenly and as suddenly dissipated, unlike natural odors which build and fade in intensity.

Close after the signal, the Communicators usually awaited a question from Yeats to begin the session whether spoken or written, but after dictating a few dozen sentences Yeats would have to pose another question to keep the session going. Each question he learned, had to arise out of a previous answer and to deal only with the Communicators' topic. Although the Communicators who Yeats sometimes called "instructors" and "teachers" were clear about their philosophy and anxious to teach it to Yeats, they were impatient of digressions and of questions that showed ignorance of their philosophy or were posed in the terms of other philosophies. To questions they felt to contain mixed abstractions or digression, they would respond, "We are starved," indica-

ting an inability to go on with the session; neither had they the ability to tell when the next session would be held, but had to wait for some unforetold moment to continue.

Although confident and dominating in the sessions, the communicators seemed to Yeats to be "but messengers; they knew nothing but the thought that brought them; or they had forgotten and must refer to those that sent them." (*A Vision,* p. 22). But when the proper questions were posed, their responses were quick and definite.

The Communicators changed from moment to moment, but they shared in common for the most part the characteristic of a maddening insensibility to the world of sense perception surrounding the Yeatses. Once they gave the signal for communication when the Yeatses were in a restaurant and explained because they heard the couple speak of a *garden,* they thought them to be in one. Yet, on another occasion one Communicator showed knowledge and delight in the world of sense when he halted his dictation to listen to an owl hooting in a garden outside of the couple's winter residence at Oxford. "Sounds like that," the Communicator of the moment said, "give us great pleasure." (*A Vision,* p. 14).

Their bodiless minds, however, were aware of human minds and thoughts. One night, when Yeats was about to tell his wife a story about a Russian mystic that she might have misunderstood as applying to an event in her life and which could have caused her personal anguish, a flash of light fell between the couple and a piece of furniture was violently struck by an unseen assaulter. Moreover, the Communicators' minds were hypersensitive to communicated thought and were afraid of being influenced by it. They told Yeats early in the dictations not to discuss any part of the philosophy they were teaching him with another until they had finished because if they heard people thinking or talking about their doctrines in misinterpreted terms, the Communicators would take these misunderstandings for their own system of teachings. They also forbade him for the same reasons to read philosophy until they had concluded their explications, but they encouraged his reading biographies.

Not all the Communicators acted as teachers of enlightenment. Some, Yeats learned, functioned as what he called "Frustrators" who attempted to waste time or confuse the teachings as the teachers announced that they were soon to finish their explications. Yeats first became aware of the Frustrators when the automatic script, which was used infrequently, deteriorated into sentimentality and confusion. Complaining of this to the Communicator of the moment, he learned that "from such and such an hour, on such and such a day, all is frustration" (*A Vision, p. 13*]. Yeats then spread out the scropt for the day, and an unknown hand crossed out all that had been written back to the original question. On another occasion one who identified himself as a Frustrator told Yeats, "Remember we will deceive you if we can" (*A Vision,* p. 13).

Even with these warnings Yeats could not distinguish the Frustrators from the teachers. As the communications neared their close, Yeats was told by a Communicator that he was going to expound another new philosophy and lead Yeats to understand that he was not to take notes. The Communicator would summarize at the end. After three months of nightly communications, Yeats complained that he could not remember all of the teachings unless he was permitted to write it down. The Communicator showed surprise that Yeats was not taking notes and told him that it was a Frustrator who had instructed against taking notes. Furthermore, the Communicator of the moment could not dictate a summary.

In 1920 Yeats thought the exposition had finished because he heard but infrequently from the Communicators. He begin to index the material he and his wife had collected in some fifty notebooks of automatic script and as many more written records of what had been spoken during sleep. "And then," Yeats writes "though I had mastered nothing but the twenty-eight Phases", a method of categorizing human personality) "and the historical scheme, I was told that I must write" (*A Vision,* p. 18). When he *began the enterprise of transcrib*ing the notebooks into a system of philosophical thought, the Communicators showed their approval by sending signals of encouragement in the odors of sweet smelling scents, and when he had difficulties in his work, solutions came to him in dreams.

When the proof sheets arrived Yeats felt himself no longer bound by his promise not to read philosophy and began intensive reading in both history and philosophy looking for comparisons between other systems and the one dictated to him. He was startled, then, when the Communicators re-established contact and began to quarrel with him in daily sessions over what he had written and his current reading interests. The Communicators upbraided him for the use of terminology not their own and for errors in the system. Yeats defended his wife's automatic script, but admitted to his incapability to transcribe all that was spoken during sleep. It seemed difficult, however, for the Communicators to sustain criticism or anger for long; suddenly one apologized. "I am always afraid," he said, "that

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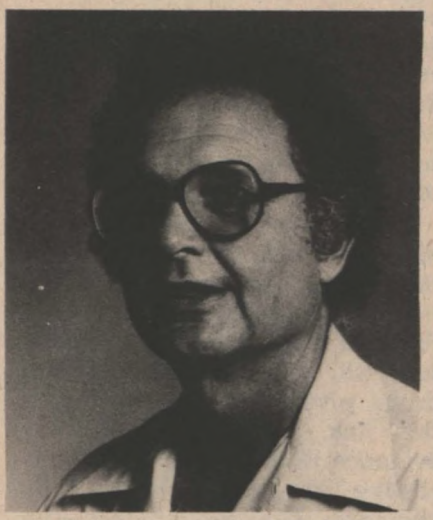
BY LYDIA BELIL

ASTROGENETICS:
A Bridge Between Astrology and Science



Edmund L. Van Deusen was trained as a chemical engineer at Pennsylvania State University. Before starting his freelance career as a science writer, he served as assistant editor for "Chemical Week" [McGraw-Hill] and as associate editor for "Fortune" [Time-Life].

"Ten thousand years of astrological observations can't be all wrong," says Edmund L. Van Deusen, author of *Astrogenetics* (Doubleday and Co.,). However, that doesn't mean that all of astrology is right," Van Deusen is quick to add. "Scientists are also correct in their assertion that at the moment of birth, the nurse in the delivery room exerts a 'cosmic' effect equal to that of any planet."

Astrogenetics is Van Deusen's answer to what he views as an apples-and-oranges argument. "Most of the heat has come from a confrontation between astronomers and astrologers, arguing over the influence of the stars and planets, when the real debate should be between psychologists and astrologers to determine if there is any truth to the concept that personality is influenced by season of birth."

To settle this question, Van Deusen's book reports on the most extensive research ever conducted in this field. Hundreds of thousands of birth dates, covering all professions and activities, have been tabulated in an effort to determine whether there are personality stereotypes that can be explained *only* in terms of season of birth.

To make sure that the data will stand up to the scientific scrutiny, Van Deusen has applied adjustment factors to reflect both the changing lengths of the zodiac months and natural variations in the distribution of birth dates in an adult population. Moreover, all of the charts (see illustrations) are scaled to a uniform significance level or "odds against chance"—based on computer-derived binomial-distribution tables.

The results provide convincing proof that season of birth does influence personality—at least to the extent that personality affects our choice of profession or activity. Persons born during certain seasons of the year are attracted to particular professions in above-average numbers--beyond the limits of chance. But the evidence is even more convincing when the author compares one profession with another. Almost identical patterns are found for similar professionals such as singers, composers, and musicians, while opposite patterns are found for executives and members of the legislative branches of govern-

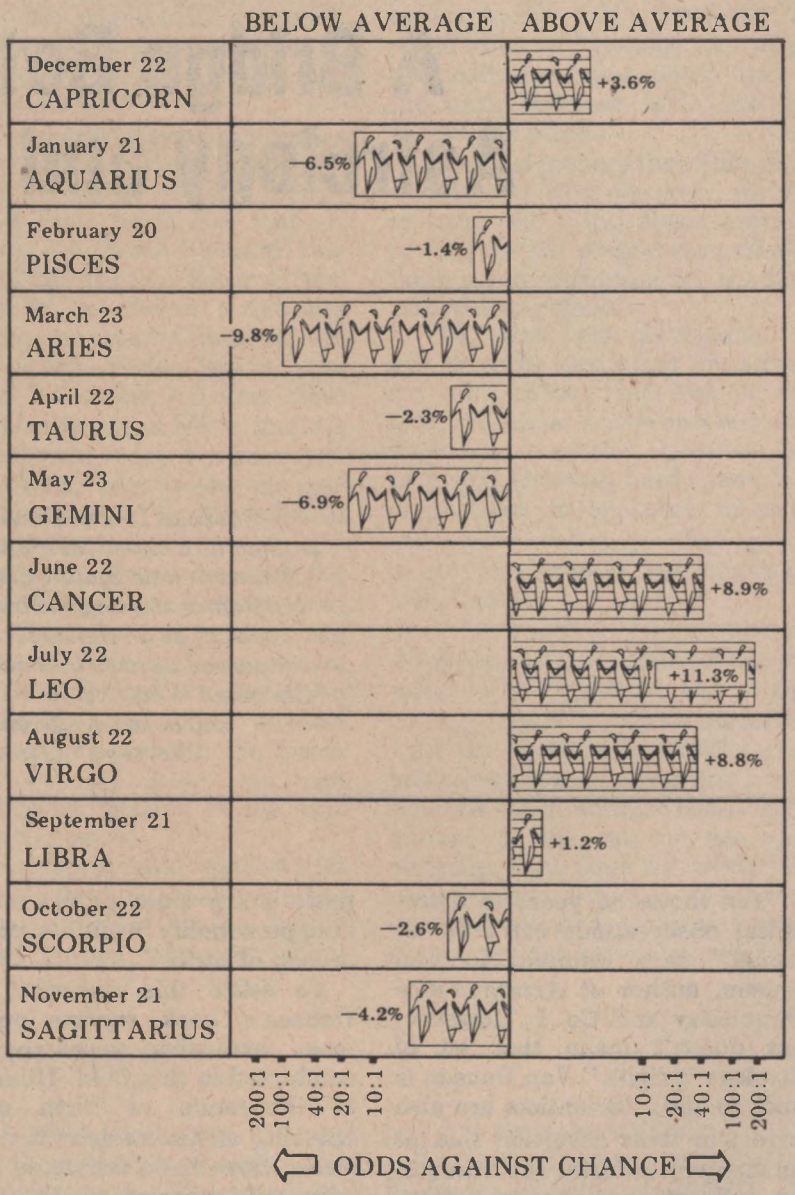
ment.

The birth-date surveys have convinced Van Deusen that astrologers are right in their basic assertion that season of birth has an influence on personality. But as a chemical engineer and science writer, the author is also convinced that the stars and planets could have little to do with observed results. If season of birth affects personality, it would have to be an expression of our genetic inheritance. The most important part of the new book, therefore, is the "astrogenetic" theory which the author offers as an alternative to the "cosmic" concepts of astrology.

The author starts his theoretical discussion with an examination of the genetic-expression link between mother and embryo during the nine months from conception to birth. German measles and drugs give harmful evidence of this link, but other laboratory evidence would indicate that any change in the mother's body chemistry would be reflected—for better or worse—by expressional changes in the developing embryo.

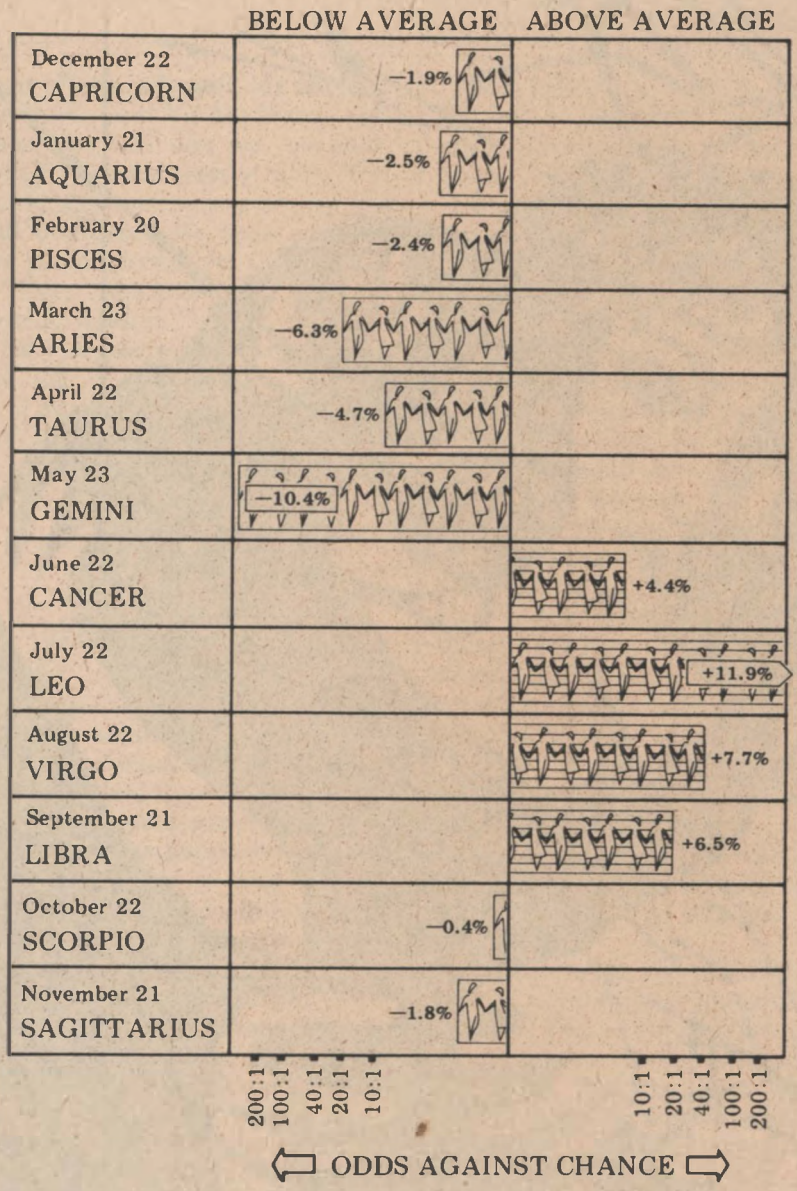
One source of such changes in the mother would be the daily, monthly, and annual chemical cycles which characterize all human beings. Summer-to-winter changes in the concentration of certain hormones, for example, can amount to 50 percent or more. The net result is that persons born during the same season of the year would have shared a common "astrogenetic" experience in their mother's womb--and would therefore display similar characteristics. Persons conceived and born at other times of the year would have shared a different prenatal experience, and would therefore be different from the first group.

To reinforce his argument, Van Deusen also speculates on the



5,738 YOUNG MEN OF ACHIEVEMENT

Source: Outstanding Young Men of America (Outstanding Americans)



7,694 YOUNG WOMEN OF ACHIEVEMENT

Source: Outstanding Young Women of America (Outstanding Americans)

evolutionary reason for the specific differences in expression revealed by the birth-date surveys. Mankind, along with the other apes, developed as a tropical species. Starting about one million years ago, we slowly adapted to the seasonal climate of the northern hemisphere. Part of our adaptation was cultural (fire, clothing, agriculture) and part was genetic (an expanded brain to handle these cultural changes). But there was one area where we did not make a change--cultural or genetic, we did not give up year round sex in favor of a breeding season. We still insist on having children during every season of the year, despite the heavy toll this must impose on babies being born during the harsh months of the winter.

Fortunately for the species, a selective process was taking place. Seasonal variations in the offspring—resulting from the mothers' annual cycle chemical change—would have produced at least a few winter-season characteristics with survival benefits. Babies with these characteristics, physical and mental, would have had an increased chance to live, carrying the seasonal characteristics forward in reinforced form. Van Deusen assumes that within a few thousand generations, the astrogenetic cycle had become an integral part of our genetic inheritance.

If Van Deusen's theory is correct, it would have been the winter babies who would have changed the most during our adaption to a northern climate. Summer babies, by contrast, would have represented the status quo.

Both the birth-date charts and the sun-sign definitions of classical astrology appear to confirm these suppositions. Professions, such as business, law, medicine, and religion, are dominated by

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WHO WAS THE MAN AT THE CROSSROADS?

"He was clad in a black gown with a black hat upon his head. His face was terrible, his nose like the beak of an eagle, he had great burning eyes, his hands and legs were hairy, with claws upon his hands and feet like the griffin."

BY CHARLENE TALBOT

The year is 1323, the country Ireland. It is nearly midnight. Two women walk along a road leading from the town of Kilkenny. They are wearing black cloaks and each carries a bag.

When they reach a crossroads, one of the women, Petronilla, begins to gather sticks. Then she builds a fire. Each of the women takes a rooster from her bag. Holding the birds by their heads they swing them around. Their bodies tear loose and plop in the dust. The women put them on the fire. Soon nine birds lay smouldering. The witches kneel before the sacrifice and wait.

A masked man with horns approaches. The women prostrate themselves before him. Later, Lady Alice Kyteler gives herself to the man while Petronilla watches.

One year later the Church has caught up with the two women. Lady Alice has been fortunate and escapes to England. Petronilla de Meath is burned at the stake.

What of the man at the crossroads?

Petronilla testified that he told them to call him Robin. Was he just some lusty peasant? How did he escape the Bishop's net?

Witches were brought to trial until the end of the 17th century. Many of them admitted to having seen the Devil. Then, with the developing interest in science, people eventually abandoned their belief in devils. In the two centuries that followed, historians assumed that the only devils were figments of tormented imaginations.

witches were accused of bestiality and paying homage to the Devil by kissing his backside as shown in this illustration from Guazzo's Compendium Maleficrum, 17th century.

Hanging of a woman who was declared to be possessed by the Devil. Many innocent people were condemned by the inquisition which was backed by the church.

However, in the testimony presented during the British trials, the devil sounds very much like a human being. In 1566 John Walsh saw the Devil "sometimes like a man in all proportions, save that he had cloven feet." In Scotland in 1590 Agnes Sampson claimed, "the devil was clad in a black gown with a black hat upon his head. His face was terrible, his nose like the beak of an eagle, he had great burning eyes, his hands and legs were hairy, with claws upon his hands and feet like the griffin." Bessie Dunlop (1567) saw him as "an honest, well, elderly man, grey-bearded and with a grey coat having Lombard sleeves of the old fashion, a pair of grey breeches and white shanks, gartered above the knee, a black bonnet on his head...and a white wand in his hand." Joan Wallis of Huntington confessed, "the Devil came to me in the likenesse of a man in blackish cloathing, but had cloven feet."

It seems likely from these that when the Devil went about the business of his coven, he dressed matter-of-factly, except for exotic touches—often white garters—by which he was recognized. (During the 14th century shoes with cleft toes were in high style among the nobility.)

But at the Sabbats, the great festivals, he was in full regalia, the more horrendous, the better.

The mask has always been important in primitive religions. Nowhere in the trials is it expressly stated that the man presumed to be the Devil, wore a mask, but one such creation, called the Dorset Oozer, existed in England until it was stolen in this century. It was wooden, fitted completely over the head, and sported long steer horns. The painted face was frightening, but life-like in appearance.

Besides the mask, the Master of the Coven wore some kind of hairy leather outfit. The Scottish witch, Agnes Sampson, said, "The devil caused all the company to come and kiss his ear which they said was cold like ice. His body was hard as stone as they handled him".

The devil's genitals were often stated to have been monstrous, so were probably artificial. Moreover, an elaborate theatrical costume, which could have been obtained in London, would have

The obsession with witchcraft lasted for well over 300 years in Europe. Persons condemned witches suffered a horrible fate. In most European countries, it was the custom to strangle or hang witches before burning them. This woodcut shows three witches being burned at Demeburg, Germany in the year 1555.

had an electrifying effect on the ignorant country people.

The witch riding a broomstick to a midnight meeting is a familiar picture. In Lady Alice Kyteler's closet was found—"a pipe of ointment, wherewith she greased a staffe, upon which she ambled and gallopped through thick and thin, when and in what manner she listed." The fact that she ambled and galloped makes it appear that her riding was done on the ground.

In 1670 some Swedish witches confessed that their god gave them a horn filled with salve with which they anointed themselves. They called upon the Devil and away they went. The Somerset witches stated in 1664 that "they anoint their Foreheads and Handwrists with an oil the Spirit brings them and then they are carried away in a very short time."

Recipes for these flying ointments have been found to contain aconite and belladonna. The two drugs combined produce a sensation of bounding effortlessly from place to place, upon reaching the bloodstream through cuts or scratches.

Probably many witches rode horses—their own or "borrowed" ones, which would account for the legends of farmers who found their best animals blown and sweaty from being ridden by fairies, (they thought).

The Sabbats were held in an open place, the seashore, a moor or a hilltop, and were attended not only by practicing witches, but probably by anyone who still held some belief in the Old religion.

Like all religions, the cult of the Horned God had specific rules for membership. Sabbats probably opened by receiving new members. Writers of that time all mention that witches introduced their children to the deity either at birth or adolescence. One girl said in 1661 that "Her mother had taken her when she was very young and had carried her in her arms to the Witches' Sabbat."

If the convert was an adult, the rites were dramatic. Usually he swore allegiance to the Devil before a crowd of witnesses. The ceremony must have been impressive, the recruit being forced to stand directly in front of the god himself, who would have been enthroned on a stone or similar altar. In every story, the devil asks whether the person is indeed willing to serve him—sometimes for an allotted time—and the answer must be a definite "yes". Sometimes the servant was required to sign a contract, but none of these was ever brought forth at the trials. Any records which were kept must have been carefully hidden, and were no doubt destroyed if witch-hunters closed in.

The Sabbat probably began in a rather ordinary way. The Grand Master or his second-in-command would call or read the roll. Those ready to join would then be introduced. The initiation might be either simple or complicated, according to how much tradition had been lost from one generation to the next, or how much had been added by an imaginative leader.

After this, the dancing would begin. As the night wore on and the ointments or drugged wines took effect, the revels doubtlessly became wilder.

Others, besides the witches, gave eye-witness reports. Imagine the terror of an unhappy traveler who loses his way and finds himself outside the safety of his village at nightfall. Then, to his intense horror, he stumbles upon

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The mysterious writing occupies an area approximately three by four feet on a flat rock surface which tilts at a 20 degree angle.

DID THE HEBREWS SETTLE ANCIENT NEW MEXICO?

These Ten Commandments have been hidden there for years, written in three languages, a mixture of Phoenician, Moabite, and Greek. No one knows how old they are, or how they got to where they are.

BY ALICE BULLOCK

Moses went up on the mountain and it was altogether a smoke because the Lord descended upon it in a fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [*Exodus 19:18*].

When Moses came down he brought with him the Ten Commandments.

New Mexico is a long way from the Holy Land, but some 18 miles west of Los Lunas there is another mount, scattered with volcanic rock—hard, flinty, reddish black, *and* where a graven partial set of the commandments is to be found. No one knows how old they are, who did them, or how they got to be where they are.

For years no one realized they were the commandments, for they are written in three languages, a mixture of Phoenician, Moabite, (a Biblical area east of the Dead Sea), and Greek. Not many people in New Mexico read any of these languages, much less an ancient mixture of all three. The antiquated characters look strange to western eyes; they are cleanly chiseled into the desert varnish of the stone, but look almost chalked on. Desert varnish is extremely slow gathering discoloration and entrusted to the proper hands, the stone might give some indication of the age of the writing. A scholar has speculated that a number of the letters are similar to those on the sarcophagus of the King of Sidon (572 B.C.).

This small canyon rises to the summit which shows the rockfall that may have put the mysterious stone in the position which it was found. Who had the knowledge to blend the ancient scripts?

The mysterious writing occupies an area approximately three by four feet on a flat rock surface, the whole tilted at a 20 degree angle toward a dry arroyo bed in such a way as to indicate that this is not its original location. Rocks of like texture are scattered in a rough line to the summit of the New Mexican Mount Sinai in a manner that suggests a dislocation; perhaps a slide from the apex of the mount. It is not known who first discovered this strange "petroglyph", but archaeologists, priests, scholars, Mormon Church dignitaries, university savants, Smithsonian experts and interested laymen have come to the site for at least seventy-five years. None has labeled it a fake—few even venture a guess as to its origin.

The possibility of a hoax is always present of course. If such were the case, the Commandments would still be a mystery.

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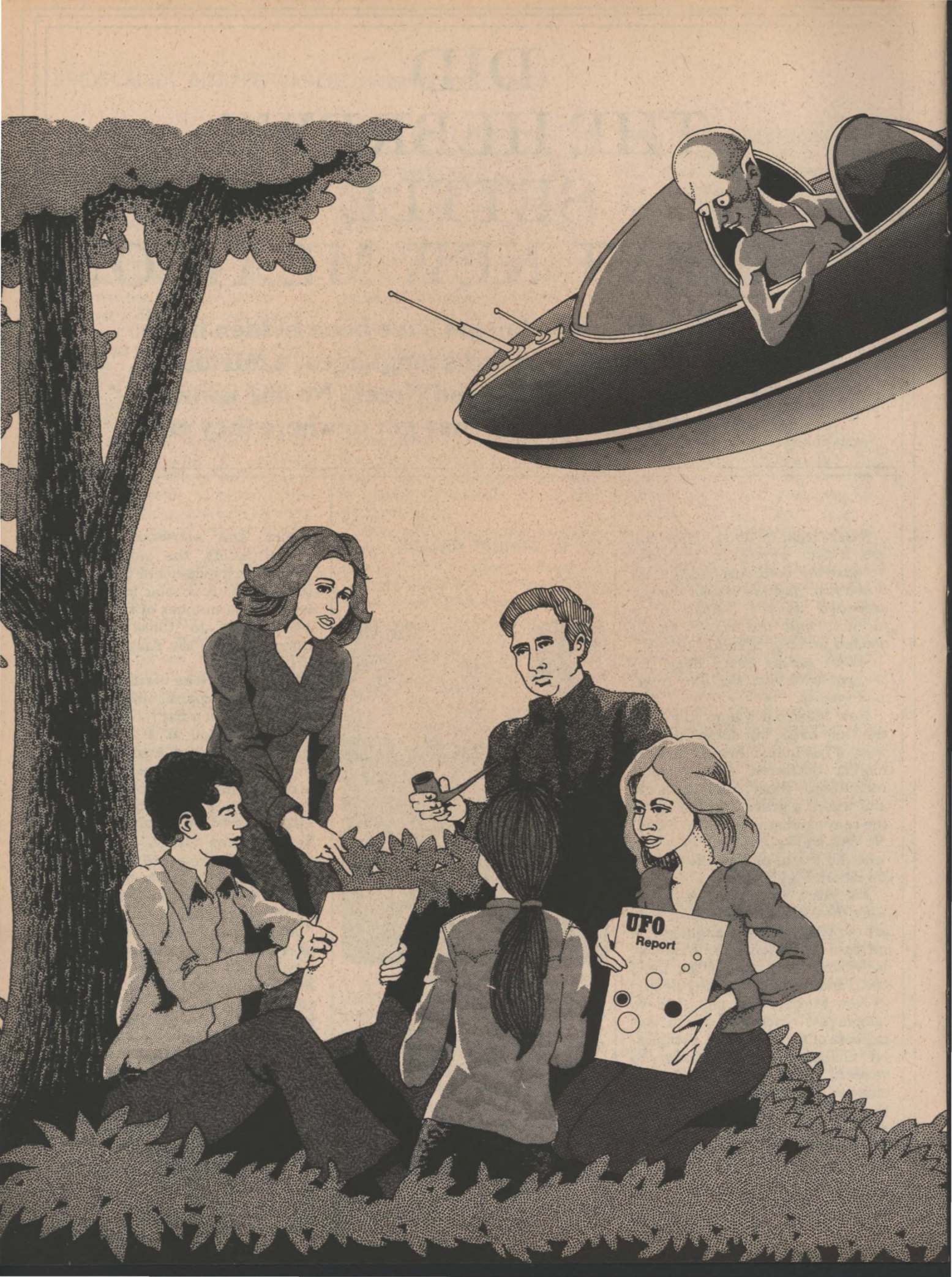
UFO
Report

OCCULT DISCUSSION GROUPS: A Journey Into The Unknown

BY ROBERTA FLOYD KRESSE

In the course of every occultist's life there develops an urge to talk about certain things without collecting raised eyebrows from everyone in the room. One wants to debate, discuss, and analyze paranormal problems with sympathetic people. You tire of talking with starry-eyed young things who profess great knowledge in the field but are actually a little hazy on anything past their sun sign. What you require is an occult discussion group. (They exist under various names, ie., research societies.)

If you live in a large city, there may already be groups that you can join. But some of these established groups may not be your cup of tea. For instance, the group may have a greater interest in black magic and Satanism than you feel comfortable with. Maybe the level of the group is too elementary or too advanced. On a more practical level, the meetings may be too far away from your home or on the wrong night. If you can't find a group that's suitable to you, you may decide to create one instead. All is not sunshine and lollipops, however, so before you decide to spread the truth and gain knowledge, here are a few homespun truths about discussion groups themselves:

1. It may be unfair to say that the psychic world attracts more unusual types than any other; perhaps they are simply more vocal. In any event, you should be aware that just because you have a twice-monthly meeting replete with coffee, tea and the possibility of illuminating discussion, not everyone has ESP, and some people may be expecting something entirely different. With this in mind, consider just how broad-minded you really are before you put your ad in the newspaper. Make sure the ad reflects what you really want as closely as possible. If you are interested in rather high-level abstract discussion, use words like "psychic" and "paranormal". Avoid words like "occult" and, most especially "weird". The more educated you are, the better your chances of excluding from your group little men who stick pins in images of their enemies and who may do the same to you if you disagree with them in a discussion. If cowardice has always been one of your prominent traits, use a blind ad the newspaper will provide at a nominal rate.

2. Ideally, you should include one or two people you know who can help in launching the group by screening the letters and later acting as your allies in the unlikely event that an actual meeting should get out of control. Avoid opening your home to a group of total strangers without some insurance.

3. From the first, be as specific as you can with your group about what your goals are. Sound out every member. Determine what the topics for discussion will be and set specific meeting times. Never allow a discussion to ramble pointlessly. It is not a bad idea, once the group has stabilized a bit, to put down actual rules and stick by them. Such rules might cover how long one person should be allowed to talk,

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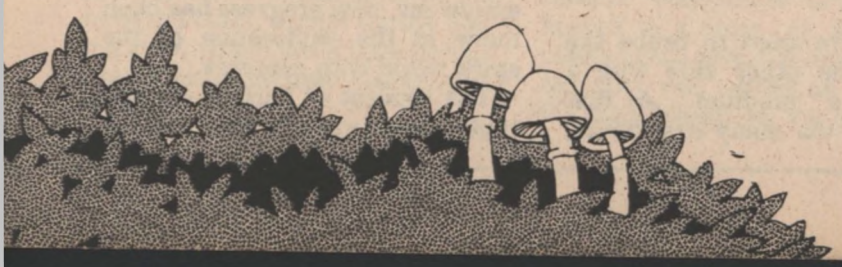


It is not uncommon for spirits to project themselves in faces, or in entire figures having both, mass and definition.

THE CLAIRVOYANCE OF CAMERAS

BY PHILIP SEDGWICK

It is but a century since the camera has been invented. During this time there have been several attempts at producing what is called spirit or psychic photography. Sometimes the appearance of such phenomena has projected itself onto photographs taken by completely unsuspecting photographers. It is unfortunate that some of these pictures have been destroyed or are being guarded because of a lack of understanding of the manifestations or because of the anticipated skepticism they might elicit.

Many have tried to probe the realm of the other side with a camera for a "medium". At first there were too many drawbacks, ranging from the poor quality of photographic materials to the lack of understanding regarding the subject. With the improvement of film and the advent of infrared emulsions, new progress has been made in the exploration of the spirit world with cameras.

The concept of Kirlian photography has added yet another

dimension. The flame-like auras produced have now become accepted as fact and have done much to support the studies of the pioneers of the human aura such as Dr. Walter J. Kilner and Oscar Bagnall. In the future, much is expected to be done to fabricate new devices and materials that will suit the needs of people engaged in psychical research through photography.

Perhaps the variety of spirit photography has been a drawback to its acceptance. It is difficult to have manifestations of a consistent nature and appearance. The lights which seem to burn their way into the emulsion shows forms of energy or a phenomena. It is not uncommon for spirits to project themselves in faces, or in entire figures, ranging from weak and transparent forms to solid figures having both mass and definition.

While steps have been taken to obtain spiritual appearances at seances using cinematography, this does not seem to have the same effectiveness that still photographs have.

The purpose of the discussion to follow is to describe the photographs presented and to convey their meaning and significance to a perhaps skeptical, and critical world.

There is much speculation about why a camera has the potential of being "psychic" and possibly more clairvoyant than a human being. A camera, while being similar to the human eye, has, however, some significant differences. Some of the most obvious examples of this to a person viewing photographs are the differences in color and the amount in focus, or the depth of field. A camera does not perform any function of color correction as does the eye. Also, the eye focuses rapidly, at a glance. This is significant, as we will later point out. Cameras have an additional advantage in the perception of that which the eye cannot see through the use of infrared materials. Infrared photographic materials respond to infrared radiation of about 875 nanometers (a unit of measure which is 10 meters or 0.00000000 meters), as well as blue-violet light and long wave ultraviolet radiation. To accentuate the effect of photographic materials, filters may be used to transmit or pass some light and absorb unwanted frequencies. This aids by pronouncing desired ranges and potentially improving results and consistencies.

There has been much criticism of spirit pictures without what seems to be fair consideration of of the problems encountered. So much may be noted in the quality of the print. First of all, photographic materials available are not totally responsive to the production of images from the other side. Because low lighting conditions are preferred and recommended for communications with the spirits, long time exposures are often mandatory. This may cause blurring if any physical subjects move during the time the shutter is open, and many photographs may be out of focus.

The films used to capture the expressions of spiritual manifestations are often of the high-speed variety. The light sensitivity of the film is determined by the number of silver particles on the emulsion side. The more receptive to light the film is, the more silver particles it will have. The number of particles determines the quality referred to as "grain". Thus, grain is increased and the resolution of the print diminishes with faster films. Often film is pushed or exposed at multiples of its listed response to light or ASA. Not only does this decrease the time of exposure, but it also increases the time in the developer. The end result is that the chemicals eat into the emulsion of the film and definition, image intensity and contrast are deeply reduced.

In the results obtained by this research project, the spiritual manifestations have been mostly of energy and light which implicate early forms of ectoplasm. Other manifestations have been offered in the realm of nature spirits, or the physical projection of a spirit in some entity of nature. It would seem that some of the results are a part of the aura. Others are representations of the spirit side in forms not yet fully understood.

Another source of these energies has been the direction of

A manifestation from the spirit side appears on the left elbow of psychic Gail Smith. This shot came from a session of spiritual instruction to an individual on the medium's left.

An early generation manifestation appears in front of the medium obscuring her during a trance state.

In this photo, we see an image which appears on the window behind the medium. Notice the absence of the image in photo above left which was the next frame to be exposed.

spirit through the chakras of the subject. The concept of the Seven Chakras is that seven life forces or vibrations exist in all people. These are forms of energies that when integrated, affect the overall body function. When one or another is out of proportion, the body is affected in some malefic way—illness—either physical or mental. The chakras correspond to the crown of the head, the brow (third eye), the throat, the heart, the solar plexus, the sacral plexus (stomach regions) and the root (elimination and genital areas). The flow of these life energies runs along the vertebrae and both ends of the spine are significant points. The end of the spine, or the tailbone, discharges energy. The area between the lower brain cord and the upper spine is the entry point for spirit information in those attuned to the other side.

The chakras make the initial contact with the spirit and allow the manifestations as pictured. In this instance, the camera looks beyond that which is normally viewed, and the image is projected onto the film medium. It is similar to what the American Indians did when they listened and looked into the elements. They developed abnormal extensions of the senses and became clairvoyant. Many chiefs and medicine men claimed to have psychic powers.

The five senses are controlled by the root, sacral plexus, solar plexus, heart and throat chakras. They seem to operate in the region of the throat and stop there unless developed by reaching into the superconscious mind of the crown chakra and the extra video perception of the third eye. In a sense we are only developing that potential with the camera.

The development of this sense, is not an easy function. It would be much easier if one could bounce back and forth between the world of the spirit and the physical life on earth. It is not so. Just as man is limited in his efforts, so is the spirit limited by its existence. If a spirit is in a stage of development in his realm, it may not be able to manifest itself. This does not indicate an unwillingness on the part of the spirit to do so. There are times when a manifestation would be unrecognizable because people are unfamiliar with the world beyond physical death.

In addition to these limits, the spirit may not desire to present his total image to the world. As a result, the efforts to develop these pictures come with difficulty and trial upon trial, upon trial.

The images contained herein were not easily produced. Exposure problems cropped up due to low light conditions. Frequent mysterious film foggings appeared, rendering results unusable or undefinable. Infrared materials responded to heat influences and were sometimes of no value. Light leaks penetrated into many photographic frames.

So what can be said for the photographs produced here? The aura has been postulated to exist in the range of three to four hundred nanometers. This seems a valid assumption. The realm of spirit appearances is within that spectrum. The energy type apparitions manifest within the infrared regions. It has been noted that the use of green filters on infrared film enhances results. Slightly off-focus (with respect to the medium) exposures with a maximum depth of field (amount in focus) tend to focus the invisibly divergent rays of the infrared and ultraviolet spectrums and improve

Mediums Gail Smith [seated] and Rev. Lucretia Allinson add energies to produce the energy form in the lower left of this photograph.

results. Filters which absorb visible light and transmit the infrared waves improve consistency but are not necessary.

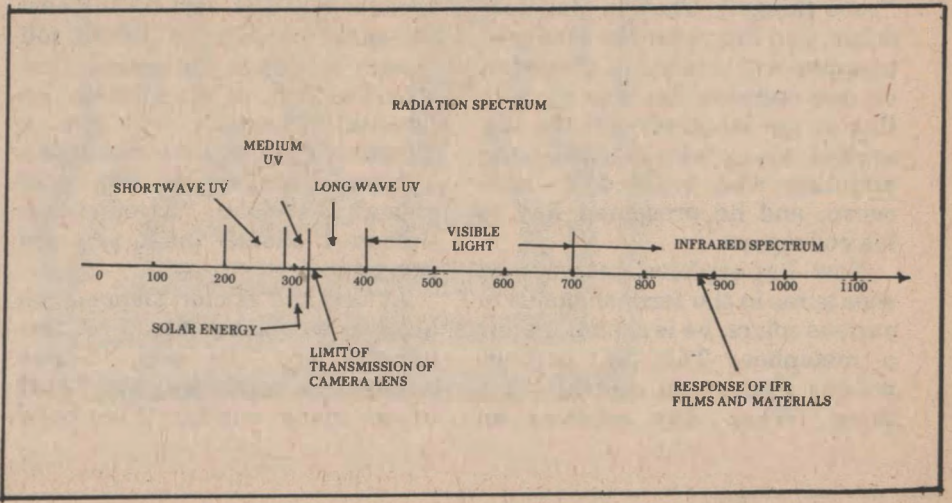
Can the lay person totally inexperienced walk up to a camera and photograph a spirit? There is very little likelihood of that happening, but yes, it has happened in the past. In such cases the spirit is in great need and must come through in photography for reasons of its own.

In any case, it is imperative that the photographer and subject maintain their separate levels. The spiritual development of the photographer and the subject are equally important; development and attitude are prime factors. Do not force or anticipate results. Keep trying. It is still true that spiritual manifestations have occurred under diverse conditions on all types of films.

The first step into this great world has been taken. The potentialities far exceed the results of these initial stages. To gain a far greater understanding of the world beyond, hopefully, the camera will be used in the same way mediums are now used. The truth will reveal itself to the open shutter and the seeing eye. □

The power of the solar plexus is detected on the film with this photo during a consultation. The circle on the abdomen is psychically said to contain 22 lights. The other image above the subject must be attributed to common lens flare.

Diagram is listed in Millimicrons [mu] or Nanometers [nm]. One nm or mu is equal to 10 Angstrom units [a].



Test after test has assured Ray Stanford that when he sees a red aura there is pain or irritation to the subject while anger or pride reveals itself by the appearance of orange-red. Yellow shows spiritual well-being and usually a worthy intellect.

AURAS TELL SECRETS

Everybody interested in parapsychology or metaphysics has certainly heard of the identical twins, Rex and Ray Stanford. They are both active as scholars and lecturers and are consistently admired. However, to hear Ray tell it, Rex is a bit embarrassed to have as a brother a man who "sees things". That is, Ray sees auras, and Rex is far too academic to approve of this habit. However, on one occasion Ray was visiting Rex at the laboratory where Rex worked along with hard-hearted scientists who brooked no nonsense, and he presented Ray to his colleagues.

Now Ray explains that when he sees auras in the form of clouds of various colors, he is seeing merely a metaphor. That is, perhaps nobody else would see the same thing. When Ray receives an impression it appears to him in a hovering color, though someone else might feel only an invisible impression.

When Ray met his brother's co-workers one of them happened to be a well-known obstetrician. Ray did not know that until later. He found himself in a quandary because what he saw in this new acquaintance was a pink roll around his lower abdomen. This was the sort of impression he received whenever he met a pregnant woman. He was shocked.

After a pause he was bold enough to exclaim, "If you were a woman I should think you are pregnant."

At this the doctor slapped his head in astonishment. "A few minutes ago," he said, "I was talking to a colleague, and I said in so many words, 'I've been trying so hard to get into the mental attitude of one of my pregnant patients that at this hour I practically feel as though I'm a pregnant woman."

At this Ray felt rescued from his confusion. Indeed, his theory of that pink cloud was more than justified, so he confessed that he could predict that the child to be born would turn out to be a girl.

While speaking at the First National Congress for Integrative Health, conducted in Tucson by the Academy of Parapsychology and Medicine, Ray Stanford gave several other examples of his unusual skill in understanding strangers.

In one instance a woman who seemed quite sure of herself challenged him to name her profession. He was puzzled because he found her surrounded by

BY MRS. GLENN CLAIRMONTE

an aura of children as a schoolteacher might be. But in this case there was no sign of love emanating from her or from the children toward her. He could not easily reconcile the hostility within her with the thought of schoolchildren. He hesitated. Then he asked doubtfully, "Are you by any chance a schoolteacher?"

Triumphantly she replied, "No! I am a truant officer."

That solved the mystery. He had seen correctly, although his diagnosis had seemed contradictory.

This reach of the mind (or inner faculty) is not considered normal, Ray Stanford admitted. But test after test has assured him that when he sees red there is pain or irritation in the subject. Anger or pride or egotism reveals itself by the appearance of orange-red.

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Buell Mullen, *Man's Search for Reality*

Although it appears that mankind is faced with terrible problems in the next three decades, there does exist a valuable road map of time that can guide us through the chaos to come.

A NEW WORLD IS BEING BORN

BY BRAD STEIGER

Our experts on energy, agriculture, population, and economy have predicted bankruptcy, social breakdown, and starvation for as many as one billion people within the next twelve months. Some thirty nations, mostly in Africa, South Asia, and the Central American-Caribbean area, will be among the first to be affected in what will soon be global famine.

Weather scientists tell us that the Earth's temperature has lowered 2.7 degrees F. since 1945. Weather over the last half-century has been the warmest in 1,000 years, but a cycle of colder temperatures can be expected.

Although it appears that mankind is faced with terrible problems in the next three decades, there does exist a valuable and extensively surveyed "Roadmap of Time" that can guide us through the chaos of an economic crisis, the spectre of famine, the transitional agony of an old world dying and a new world being born. The roadmap to which I refer was charted by two brilliant scientists, Dr. Selby Maxwell and Dr. Raymond H. Wheeler. Their intellectual legacies, Cyclomatic Engineering Incorporated of Glenview, Illinois, has bequeathed this information to me to share through my book *The Roadmap of Time* (Prentice-Hall, 1975).

Professor Raymond Wheeler, who was head of the psychology department at the University of Kansas, invested over twenty years' time and the efforts of a staff of over two hundred to compile incredibly detailed records of 3000 years of weather and the cycles which run through them. Nearly two million separate pieces of information about weather-in-history were entered on cards and supplemented with maps and charts.

Wheeler was able to chart types of governments, human achievements, wars, and shifts in cultural styles from one extreme to another and back again. He was able to isolate definite patterns of human be-

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Overwhelming Evidence For: LIFE AFTER DEATH!

BY COLIN CLIFT

Between the ages of 15 and 37, I was an agnostic and cynic. As a result, just after my 37th birthday I read 50 books pertaining to the paranormal in order to write a novel disproving reincarnation and life after death, a job which I thought would be relatively easy.

You can imagine my chagrin, therefore, when the weight of the evidence forced me to conclude in my novel that the universe is a hierarchy of consciousness, that man and spirit are as interchangeable as ice and water and that each of us is composed of a physical body and a subtler astral body which survives physical death.

To my mind, the following cases prove beyond a reasonable doubt that death is a misnomer, an illusion. No one dies, so be of good cheer and assimilate into your innermost being the following words by William Saroyan:

"In the time of your life, live—so that in that good time there shall be no ugliness or death for yourself or for any life your life touches. Seek goodness everywhere, and when it is found, bring it out of its hiding-place and let it be free and unashamed. Place in matter and in flesh the least of the values, for these are things that hold death and must pass away. Discover in all things that which shines and is beyond corruption. Encourage virtue in whatever heart it may have been driven into secrecy and sorrow by the shame and terror of the world. Ignore the obvious, for it is unworthy of the clear eye and the kindly heart. Be the inferior of no man, nor of any man be the superior. Remember that every man is a variation of yourself. No man's guilt is not yours, nor is any man's innocence a thing apart. Despise evil and ungodliness, but not men of ungodliness or evil. These, understand. Have no shame in being kindly and gentle. In the time of your life, live—so that in the wondrous time you shall not add to the misery and sorrow of the world, but shall smile to the infinite delight and mystery of it."

In order to establish credibility for a belief in life after death it is first essential to re-examine Charles Darwin's Theory of Evolution by referring to the works of T.C. Lethbridge, a British archaeologist, and J. Gaither Pratt, an American parapsychologist.

Lethbridge writes: "In the life-cycle of a dragonfly the offspring hatches out of an egg and becomes something known as a nymph, living at the bottom of a pond. After it is grown, it climbs up the stalk of a reed or some other aquatic plant into the daylight. Clinging to the stem, above the water, its body becomes dry. After a time the nymph appears to die. But then it splits open and a perfect dragonfly, now known as an imago, emerges. When its wings are dry it takes to the air, leaving its old cast-off body still clinging to the plant."

Now let us look at this story in terms of Darwinian evolution:

The race of dragonflies has survived on earth for about 200-million years; nobody knows how long it really has survived, because, according to the evolutionary theory, dragonflies must have struggled against other contestants for a time and, being the fittest of this kind, have held their place ever since.

Well and good, but how did they manage it? We have a reasonable picture of what their Carboniferous environment was like. The coal measures were laid down in tropical swamps. There were some large amphibians, bigger versions of turtles, newts, frogs and other animals of similar forms. No doubt some of these ate some dragonfly nymphs, and some were eaten by fish. But the nymph of a 2-foot-long dragonfly is a rather formidable customer on its own account.

Let us suppose, however, that life was so dangerous for the nymphs under water that they were pushed up the stalks of giant mare's-tails and other plants of that type. Here, by some inexplicable miracle, they became provided with four most efficient wings and never returned to the swamps to breed but only to lay eggs.

Are we to suppose numerous nymphs clinging fearfully to plant stems and trying to think out how they could fly? One seems to hear the plops as the failures lost their hold and fell back again into the swamp where they couldn't even breed. To me this idea seems just silly.

So also is the idea that the chromosomes in the cells of the shoulders of the insects suddenly thought up the thing for themselves just because wings were needed to fly. How could the idea of flying suddenly occur to a creature which had lived under water all of its life?

There seems to be only one answer to this kind of question. The life-cycle of the dragonfly, and the way the insect's body should develop, must have been thought out before they were dragonflies. The blueprints were already drawn and the insects were built to these plans.

As archaeologists, we witness numerous kinds of developments; of types of tools, for instance, or of brooches, or weapons, but we do not think that the objects made themselves. We know perfectly well that minds thought out these shapes.

The picture of life gradually crawling out of the sea, or primeval slime, to engage in millions of years of bloody war, until the species we see today were forced into their present shapes in the struggle, does not seem to have any foundation in fact. It is an explanation cooked up to fit a theory and not a theory based on the whole of observed fact.

"The universe is under divine direction, but man is not to be forced to admit this; he is to realize and understand it by free reflection."

—Rudolph Steiner

Furthermore, this theory only seems to have firm believers in Britain, the United States and Russia. Such keen observers as the French naturalists have already regarded it with suspicion because it does not work. The wonderful variety show in the life-cycles of the invertebrates, insects, spiders and the rest is totally impossible to explain by the Theory of Evolution.

And Pratt says:

"The 19th century was a period in which the earlier great triumphs over the mysteries of the physical universe seemed to most of the pioneers in the life sciences to provide the key to all their puzzles as well. They were struggling to close the last remaining gap in a circle of knowledge which would, if successfully completed, bring the entire universe within one explanatory framework, the philosophy of materialism. The gap that had to be closed was that represented by life, and its very center was man himself."

The revolution which appeared to many finally to have finished the job was the answer to the final great puzzle of how life itself, represented by the myriads of kinds of living things, had developed in a universe consisting totally of matter.

The answer given was that it happened sheerly by accident!

"Life, as we know it," Darwin said, "has evolved by innumerable accidents following one upon another over the millions of years since an accidental joining of certain molecules in the waters of the cooling Earth produced the first faint stirrings of life."

Darwin's revolutionary contribution to thought was the bold suggestion that all subsequent forms of life followed from that first life-giving accident because of two circumstances:

First, every living thing has the basic characteristic of attempting to stay alive, and it struggles against threats from its physical environment and also fights with other living things for the right to survive. Second, accidental changes continue to take place in succeeding generations of living organisms, and through these some forms become more fit and others become less fit. In the never-ending fight for life the more efficient forms win out.

So evolution advanced, worthy individuals clambering blindly and relentlessly upward over the carcasses of the weakling organisms that did not deserve to live—until man appeared, the crowning glorious accident!

See how beautifully simple and

complete the picture is! The starting point, a totally material earth...the first accidental life in some storm-stirred primordial ooze...the struggle to stay alive and the survival of the fittest.... further accidents giving rise to different forms of life...the happy accident of sex and the power of reproduction enabling the survivors to produce further generations of the fittest fighters—with never a point in the whole process of evolution for any meaningful direction or purpose to enter upon the fatalistic stage.

Where in this scheme of things is there room for mind?

Though the fact of evolution cannot be questioned, any theory that says that the whole process has been nothing but a meaningful mutiny of molecules in a universe of matter is, as yet, only a theory.

I do not suggest that Darwin and other great materialists of like mind have not observed well. But have they observed enough?

May nature herself not exhibit phenomena that cannot be explained in terms of physical mass and energy? After all, Darwin was primarily a student of behavioral or surface appearance of things, and that may not be the best source of clues to the existence of mind.

Must we reconcile ourselves to being a part of this fantastic puppet show in which the pushes and pulls of atoms in random motion take the place of the puppeteer's strings? Or, may we turn our attention once more to nature to see if there are essential parts of the picture that have been left outside the explanatory circle by which Darwin attempted to enclose all existence?

We must look for the traces of mind in the world of experience. And we must look especially at forms of experience which are unambiguous in the sense that they could not, if correctly reported, be explained in purely physical terms.

Are there any kinds of experience which defy explanation in purely physical terms and which, therefore, show that mind has its own place in the universe?

In reply, I say "yes"..."yes!!" more vehemently than all of the affirmations in the last 162 words of James Joyce's *Ulysses*. And here's why:

A BROTHER AND SISTER

A man living in St. Louis wrote to the American Society for Psychical Research as follows:

Recently my sister, age 18 died suddenly. My attachment for her was very strong and the blow a severe one for me.

"Life is not merely to exist but to share your gifts and knowledge with others."

—George Wright

A year or so after her death I took a job that required me to travel a lot and it was while on one of my trips to St. Joseph, Missouri, to be exact, that the event occurred.

I had gone to my hotel room to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind. My thoughts, of course, were in these orders, knowing how pleased my company would be at my success. I had not been thinking of my late sister, or in any manner reflecting on the past. It was noon and the sun was shining cheerfully into my room.

While busily smoking a cigar and writing out my orders, I suddenly became aware that someone was sitting on my left with one arm resting on the table.

Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face, and so sure was I that it was she, that I sprang forward in delight, calling her name and, as I did so, the apparition instantly vanished.

Naturally I was startled and dumbfounded, almost doubting my senses, but the cigar in my mouth and pen in my hand, with ink still moist on my letter, satisfied me that I had not been dreaming and that I was wide awake.

I was near enough to touch her, had it been a physical possibility, and noted her features, expression and details of dress. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow of moisture on its surface.

This visitation, or whatever you may call it, so impressed me that I took the next train home and in the presence of my parents and others I related what happened.

My father, a man of rare good sense, and very practical, was inclined to ridicule me. But he, too, was amazed when later on I told of a bright red line or scratch on the right side of my sister's face.

When I mentioned this my mother rose trembling to her feet and nearly fainted, and as soon as she sufficiently recovered her self-possession, she exclaimed, with tears streaming down her face, that I had indeed seen my sister as no one but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death.

She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead

daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, and that she had never mentioned it to anyone from that day.

In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident. Yet I saw the scratch as bright as if just made.

SHANTI DEVI

When the girl was 4 years old she told her amused parents that her name was Ludgi, not Shanti Devi as she had been named.

A few years later she began to describe, in some detail, a village named Muttra where she said she had once lived, yet her parents knew that she had never been away from the settlement in India where she was born.

By her 11th birthday the tale had grown to include a previous life in which she had been married to a Muttra man named Kadar Nath Chaubey.

She said that as his wife she had given birth to three children, and it was during the birth of the third, a daughter, that she had died.

At the University of Bombay, a research committee was formed to study the case.

She told the investigators the names of the three children she had borne in an earlier life; she described the color of their hair and eyes; she named the members of her husband's family; she described the streets and buildings of Muttra.

The committe decided to test the girl. They took her by train from her native village to Muttra.

Once there she was blindfolded because she had said that she knew Muttra so well that she need not see it.

She then proceeded to lead the committee down the streets of Muttra, describing accurately what she could not see, and describing what was yet to come around the next corner. She guided them, without hesitation, and when they reached a narrow lane she told them that this was where she had once lived.

When the blindfold was removed she saw an old man sitting outside the house. She greeted him in the dialect of Muttra, although she had spoken only Hindustani until that moment, and she told the investigators, "He is the grandfather of Ludgi."

"Life is not only more fantastic than we know, but probably more fantastic than we can imagine."

—J.B.S. Haldane

And the old man confirmed her identification.

Inside the house were gathered the relatives and neighbors of the dead Ludgi, waiting to meet Shanti Devi, and the 11 year old passed from one to the other, calling each of them, correctly, by name.

When the girl saw Kadar Nath Chaubey, she greeted him by name, and reminded him of a dozen intimate details of his life with Ludgi. And the astonished man stood and stammered in stunned agreement.

J.C. WHEELER

Mr. Wheeler almost drowned and, in fact, was pronounced dead. After recovering he said:

"While I was apparently dead, I never was so much alive. But I was apart from my body. I could tell the persons around me everything that had happened when I was enabled to return... Being dead is delightful; of that I am sure. After I had been engulfed in the waters, I seemed to float away from my body, and soared above the waters of the lake. I looked down and could see my body. I watched the rescuers find it and place it on the bank. Then I floated back to it and became part of it. The thought of returning to life was repugnant. Up to the time of that experience I had been an agnostic—but I never since have had a shadow of a doubt with regard to a spiritual state of existence."

ALEXANDRINA SAMONA

Miss Alexandrina Samona, the daughter of Dr. and Mrs. Carmelo Samona, died from meningitis at the age of 5 in Palermo, Sicily.

The loss was especially tragic as Mrs. Samona was considered incapable of bearing another child because of a previous miscarriage and operation.

Yet on the third day after the death of her daughter, Mrs. Samona dreamed that the child asked her to stop mourning, saying, "I have not left you for good. I shall come back again—little."

Three days later Mrs. Samona became even more distraught when the dream was repeated and because there was no one there when her three boys responded to three loud knocks at the door of the sitting room.

Encouraged by friends, the Samonas decided to visit a medium. At the first sitting, two voices spoke through the entranced woman—one claiming to be Jeanne, a deceased sister of Dr. Samona, and the other claiming to be Alexandrina.

The alleged spirit of Alexandrina told her mother that she had made herself appear in her dreams; that she had caused the knocks on the door; and that she would be reborn before Christmas "with you as my mother."

But in spite of Alexandrina's

words, Mrs. Samona thought that she was unable to conceive or at least successfully complete a pregnancy.

However, on April 10, which was 25 days after the death of her daughter, Mrs. Samona began to feel that she might be carrying another child after all.

At a seance on May 4, the alleged spirit of Alexandrina astonished Mrs. Samona by saying, "Mother, there is still another one inside you."

Whereupon confirmation was made by Jeanne, who said, "The child is quite right. She is trying to tell you that another entity, trying to return to earth, is with you now."

On November 22, Mrs. Samona gave birth to twin girls, one of whom she named Maria-Pace and the other Alexandrina.

According to physicians, Alexandrina displayed the same physical distinctiveness as the late Alexandrina—enlarged veins in the left eye, diagnosed as hyperemia; and a growth behind the right ear.

Prior to their third birthday, Dr. Samona described the twins in an article that appeared in a past issue of the Italian magazine, *Filosofia della Scienza:*

"From the physical point of view, the dissimilarity between the twins remains constant, and now this dissimilarity is not only physical, as was noticed at their birth, but is equally remarkable from an emotional point of view. This fact brings into greater prominence the resemblance of the living Alexandrina to her prototype of the same name, and tends, moreover, to eliminate the idea of possible suggestive influence on the part of the mother in the physical and emotional development of the child. Alexandrina, in short, continues to show a nearly perfect resemblance to the deceased child, except for the hair and eyes, which are a little lighter than those of the first Alexandrina at the same age.

'But even more than on the physical side, the psychological similarity developing in the child gives the case further and greater interest. From the time that the consciousness of the twins began an active relationship with the exterior world, it showed such distinct and diverse directions that we could not fail to observe two totally different natures in the two children.

"There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy, and there is a divinity that shapes our ends, rough-hew them how we will."

—William Shakespeare

Alexandrina is, generally speaking, calm in temperament, quite unlike her sister in this respect, and this tranquility of nature extends even to the manifestations of her affection which is, in spite of this, tender and demonstrative. One of her principal characteristics is her way of spending the day. She will spend it folding up, tidying and arranging her clothes or linen that she may have in her room, placing them carefully and neatly on a chair or chest. Otherwise, her favorite occupation is to settle herself in a chair, on which she places some object of her choice or anything that serves as a toy for the time being. In the meantime she constantly chatters quietly to herself, without apparently tiring of it."

It is important to note that this calm temperament and these occupations were special characteristics of the first Alexandrina... Alexandrina is indifferent to dolls and prefers to play with children her own age, a preference which was equally noticeable with the other Alexandrina. Like her, too, she is always anxious that her little hands should be cleaned and insists on having them washed if they are in the least degree dirty. Like her predecessor, again, she shows a singular repugnance for cheese and will not touch soup if it has the least taste of cheese in it.

The first Alexandrina died without our being able to correct her tendency to be left-handed; the present Alexandrina has already shown herself to be markedly left-handed.

When she has a chance of opening the chest of drawers, it is a great amusement to her to pull out the stockings and play with them. This was also a passion of the other Alexandrina. We have also noticed that this one, like the other, always insists on putting one of these stockings, naturally a great deal too large for her, on her little foot and walking around the room with it on.

Another noteworthy fact is that the first Alexandrina, when about 2 years old, began to alter people's names, apparently out of sheer caprice. For example, she turned Angelina into Angelanna or Angelona, while Caterina, her aunt, became Cateranna or Caterona. The second Alexandrina showed the very same peculiarity at the same age, which astonished us all.

Later, when Alexandrina was 10, her father sent the following letter to Charles Lancelin, the French writer and author of 'La Vie Posthume':

Two years ago we were talking to our twin daughters of a proposed trip to Monreale. As you

Continued on page 50

YEATS AND THE COMMUNICATORS/continued from page 16

when not at our best we may accept false reasoning from you" (*A Vision*, p. 21). Thus began, after four years of nothing more than sporadic messages, a second series of communications.

These added another chapter to the first version of *A Vision* and resulted in Yeats' 1937 revision, a complete rewriting of the book from beginning to end. One of the significant changes relevant to this paper is the revised introduction. In the first version of the book, Yeats invented a story about an Arabian traveler who tells the tale of an old philosopher given a young wife who in her sleep expounds philosophical mysteries to her husband. Although this elaborate tale draws parallels between the truth and fiction, it is not a very convincing explanation as to how Yeats came across the material. This, as he explains in the second edition, was because his wife did not want her share in their psychic experience to be known, but after her change in feelings Yeats could reveal fully the supernatural happenings behind his material and examine the sources of their experience.

Yeats' explanation of their psychic experience stems from his own understanding of the Daimon, dreams, and unity between minds. To Yeats, the Daimon is man's opposite, a spirit with a full personality of its own existing in eternity. The aforementioned Leo Africanus represented to Yeats his own Daimon sent to guide him toward enlightenment and the all-inclusive One, the ground of all being. Each individual Daimon has an aspect of the One, and therefore all are united to the One, if they are in contact with their Daimon.

The Daimons often come to us in dreams or trance-like states,

"Two people, if closely united in mind, can dream the same dream that can take objective form in sounds, hallucinations, and scents."

Yeats believed. He conceived of their voices as sometimes vague and dream-like, and they themselves as resembling dreams. Two people, if closely united in mind, (and Yeats does not separate his mind from his wife's mind in the introduction,) can dream the same dream particularly, Yeats writes, "...a dream that can take objective form in sounds, in hallucinations, in scents, in flashes of light, in movements of external objects" (*A Vision*, p. 23).

After Yeats' death in 1939, George Hyde-Lees Yeats had another change of mind about her part in the writing of *A Vision*. She told Norman Jeffares, a close friend of the Yeatses and one of Yeats' early biographers, that the whole thing was a hoax acted out on her part to relieve her husband in periods of depression.

Was it a hoax? Yeats, frustrated by studies in which he hoped to discover a pattern uniting the worlds of spirit and matter, was in a period of depression at the time of his marriage, and when the Communicators resumed contact at Cannes, Yeats was ill and recovering from a nervous breakdown. His lifelong habits of careful investigation would be at their lowest and he might be more suspectible to fraud. If it was a hoax, it was a masterful one worked by a woman who had only three years of study in psychic phenomena to her credit against a man who had twenty-two years. And if it was a hoax, why did not she repeat it to other biographers with whom she was equally cooperative as she was with Jeffares? We will never know. All we have for evidence is a remarkable book and some of the most powerful poetry written in the English language, "The Tower" and "The Winding Stair," volumes that Yeats puts into "evidence to show that my poetry has gained in self-possession and power. I owe this change to an incredible experience." (*A Vision*, p. 8). □

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found implications for Kirlian photography—to date scientists have not been able to come to an agreement about exactly *what* it is that is being photographed by Kirlian methods.

Kirlian photography, discovered in the Soviet Union by Valentine and Siemion Kirlian 35 years ago, used neither lens nor camera. It employs a film plate, but without the use of the usual reflected light to imprint the image on the film. Instead, a precisely controlled electrical charge is transferred to the photographic emulsion.

The film image that results is the appearance of a "corona" or flare effect surrounding the outside edge of the object, whether it is a finger pad, leaf, or other living organism. The corona may be wide and bright, or so narrow it can hardly be seen, but in all cases it follows a regular pattern related to the geometry of the object being photographed.

Some scientists, notably V. Inyushin of the Soviet Union, believe the corona depicts "Bioplasma", a high frequency "discharge luminescence" of living objects, a kind of energy counterpart of the physical body. Occult lore for centuries has called it the etheric body.

Other scientists, taking a more conservative view, contend that the corona is nothing more than "cold electron emission".

In early research at the Center for the Health Sciences, the major emphasis was on the investigation of changes occurring in one subject alone, introducing such variables as drugs, hypnosis, emotional arousal and meditation, and noting the changes in the size and color of the corona.

It was seen that the usual blue-white corona of a subject could be drastically altered by strong anger or the visualization of sexual imagery. Under these conditions, a merging field of red "blotch" would occur, completely obliterating the normal corona.

Soviet researchers have claimed credit for what until that time, was the most astounding application of Kirlian photography, the "Phantom leaf" effect. In this study, a freshly-plucked leaf would be photographed with its brilliant corona. Then a segment of the leaf (less than one-fourth the total area) would be cut away. Incredibly, the pattern of the missing portion of the leaf would still be visible on the film, clearly pointing to a prototypical leaf energy-body.

At first, American researchers were unsuccessful in duplicating the "phantom leaf" effect, but after hundreds of tries finally managed to duplicate the Soviet feat. Interestingly enough, they found that phantom leaves could be photographed only during the spring months.

Even with this break-through, many scientists still balked at accepting the Bioplasma theory.

When Moss and her associates began studying family interactions in the laboratory, it was then that mysterious "disappearance" phenomena began to open doors—not only to the nature of what Kirlian photography actually records, but also to emotional interactions, perhaps on an unconscious level, between people.

The disappearance effect recurred so frequently that family groups were brought in by psychiatrists engaged in family therapy for a controlled experimental study. When an entire family group placed their finger pads on the Kirlian film plate, typically, one of the group which included father, mother, son or daughter, *would not photograph at all.*

To the surprise of the scientists, it was most frequently the son whose corona would disappear. This was true whether the son was a child, a teenager or an adult.

An emotional conflict between parent and child need not be evident for the disappearance to occur. In one study involving a father, mother and daughter, the psychiatrist engaged the group in an idle conversation about food and eating. While he had their attention on this mundane topic, a picture was taken. When developed, the film showed a strikingly large gap between the mother and daughter—one which had not previously shown up.

Having discovered the "blanking out" effect, Dr. Moss and her associates were compelled to demonstrate, if they could, that it was no accident or an anomaly in the electrophysiological makeup of the person who disappeared, but a genuine function of the interaction between the subject and someone else.

A family we will call the Walkers were brought to the lab for experimentation. There was the mother, father and a 12-year-old daughter, Janet. More than a dozen pictures were taken of the finger pads of the child and both parents together, and in every case Janet did not photograph at all.

The researchers asked the parents to leave the room and they photographed Janet alone. Her corona discharge then showed typically brilliant blue-white.

Janet had brought along her close friend, whom we will call Marilyn Smith, but Marilyn had been kept in an outer room while the experiment was taking place. There was a strong bond between the two girls; they were "favorite" friends.

The researchers now asked Marilyn to come in and have her finger pad pictures taken with Janet's. In every one of a series of pictures, the finger pads of 12-year-old Janet which had been entirely occluded in the presence of her parents—now flared in a wide, bright corona on the developed film.

Drs. Moss, Saba and Hubacher presented their findings, along with film slides to demonstrate all these interactions, at the Second International Conference of the International Association of Psychotronic Research in Monte Carlo.

It is their belief, they said, that these "disappearings" are the

result of internal changes in the subject, which may prove to be of major importance in psychotherapy.

The implications for the ordinary person in his or her relationships with others are immense. Sensitive people have often reported that the presence of certain others "drains" them, that particular individuals seem to "draw" from them, although it is difficult to explain what it is that is being drawn or drained away.

It's fairly common to find that a young person away from parents, a woman away from her husband, or a husband away from his wife, will demonstrate a marked change in subjective feeling and observable behavior, almost as if they have been released from a subtle inbibiting effect.

As yet, very little is known about the "disappearing" phenomenon, except that is seen to occur when a person is in the presence of, and especially in eye-contact with, someone who is dominating in some subtle way. The studies at the Center for the Health Sciences show that the "disappearance" not only happens spontaneously and without the knowledge of the subjects, but that one person can, by an act of will, "blank out" his or her partner in the experiment.

The avoidance of prolonged eye contact with humans is characteristic of animals such as dogs; if you gaze steadily into the eyes of a dog, he will invariably turn away with what seems to be a feeling of unease. Breeders of sheep-herding dogs claim that certain types of dogs control the flock primarily by eye contact—the sheep apparently being as unwilling to maintain eye contact with their canine shepherds as are the dogs with human beings. And of course, it is a commonly held notion that a person who can't meet your eyes or hold steady eye contact, is displaying a kind of inferiority or tendency toward being easily dominated.

Folklore has, for hundreds of years, recognized the detrimental effect of negative eye contact, the "Evil Eye." Victims upon whom the Evil Eye was cast—supposedly by those involved with magic or sorcery—were reputed to suffer vague uneasiness and the loss of vitality.

Conversely, it is a hallmark of love that the lovers find pleasure in looking into each other's eyes.

Popular songs and even the marriage vows have proposed that when people are deeply in love, they "become one". The ease of eye contact between lovers may say something about a balance and merging of Bioplasma such as that seen in Kirlian photographs when people feel empathic emotions toward each other. Researchers report that even guinea pigs exhibit this same tendency to "gazé blissfully" into each other's eyes when they have formed a mating bond.

Questions naturally arise as to what happens to the Bioplasma of the disappearing person. Does the energy-body merely contract? Or is it drained off and absorbed by the dominant person? There are no answers yet, but scientists are continuing their Kirlian research in an effort to find out.

Along with those sensations already cited, especially sensitive people report feelings of "shrinking" and coldness of the hands and feet when in the presence of a "negative" person for any length of time. If the corona disappearance seen on the Kirlian plate does indeed indicate an indrawing or contraction of the Bioplasmic energy, this would not be inconsistent with a corresponding contraction of the capillary system. Such a shut-down of the blood circulation would result in coldness and a loss of the energy flow throughout the body.

It may be possible for the layman, by paying sensitive attention to feelings when in the presence of another person, to tell whether his or her Bioplasmic flow is being augmented or diminished by that person. For more precise determination, there are currently on the market Kirlian-adapted Polaroid cameras at fairly reasonable prices. Finger pads can be photographed on these portable units by slipping the hand into a light-proof sleeve attached to the camera.

As research continues to unravel the mystery of human interaction, through what is now called Bioplasma, the day may come when psychotherapists will determine trouble spots in family relationships with the use of Kirlian photographs. Not only that, but when couples apply for marriage licenses, they may at some time in the future be asked to press their fingertips to the plate to see who "disappears". □

havior, as men and women reacted to climate changes.

He discovered a 100-year cycle, which is divided into four almost equal parts, that demonstrates that man has behaved differently—but *predictable*—during periods of warm-wet, warm-dry, cold-wet, and cold-dry weather. Wars, depressions, revolutions, cataclysmic events—along with tastes in architecture, musical expression, poetic meter, and the length of hemlines—have occurred at evenly spaced intervals. Wheeler's monumental research provides us with a demonstratable basis for predicting what will happen in the years which lie ahead.

Astronomer Selby Maxwell, once science editor of the *Chicago Tribune,* discovered a weather-energy cycle which has proved to be the basic cycle which governs all weather—past, present, and future. Maxwell determined the correct time lags which cause the turbulent upper air masses to act in a predetermined manner. Crucial to Maxwell's method for predicting the weather was his revelation that all cycles of the same length turn at the same time and that all cycles are related in one way or another to this basic energy cycle.

The Maxwell-Wheeler discoveries of weather-energy cycles and human ecology quite literally present us with a Roadmap of Time. We are not simply talking about when it will rain or snow. We are stating that the weather, the migratory patterns of birds, the breeding habits of mollusks, the waging of war, the price of commodities, the length of hair over the years, every single enterprise and endeavor of man has its own cycle. Each of these cycles, in turn, is interrelated and affected by the basic energy cycle.

By recognizing that patterns of time do recur at rhythmic intervals, man can chart danger periods for his government. He can organize his business, labor, and governmental agencies to produce and to to distribute goods according to the best periods for growth. He can plan ahead for droughts and famines and store foodstuffs for the lean years. He can attempt to stockpile goods for periods of depression and inflation.

And, yes, for the materialistically minded, the Maxwell-Wheeler curves also parallel, and thereby preview the stock market fluctuations. Business cycles are integrated with the entire cultural pattern and, therefore, cannot be explained without reference to that pattern. Whatever factors set in motion the fluctuations of the culture pattern also trigger the general prosperity-depression pattern. Business cycles have been integrated with weather trends throughout history. They still are. It is necessary to take the latter into account in trying to explain the former. The Maxwell Weather Energy Cycle and the Wheeler Culture Curve combine to provide an infallible predictor of the business cycles of all nations.

As a result of his extensive research, Dr. Raymond Wheeler was able to chart 500-year climatic cycles throughout history. In Wheeler's assessment of the recurring cycles, every other 500-year period in history belongs to Western Civilization. Europe and North America have dominated the 500-year period that is just now ending. The next 500 years of history will belong to Asia.

Dr. Wheeler found that at the end of every other 500-year cycle there are major revolutions which occur over the entire world and which result in drastic reorganizations of societies. According to his projections, we are in a revolution of this sort now, comparable to the collapse of medieval culture and the beginning of the modern world.

Wheeler also foresaw a great Renaissance, which will be due at the end of the century. This collective rebirth will involve the great masses of the people participating in the economic and political structures to unknown before in history. As a consequence of the revolution, Wheeler stated, the prevailing political structure will be neither Fascism or Communism, but a purer, truer, more effective and complete Democracy than has ever been known.

The main divisions of history, Ancient, Medieval and Modern, serve also as marks in the history of world climate. Wheeler said, "Old civilizations fall and new civilizations are born on tides of climatic change. The turning points occur when cold-dry times reach their maximum severity." Around 2040, perhaps a bit earlier a heat climax will occur that will witnessing a time of revolution. Before our eyes, an old world is dying and a new one is being born. Those of us who will be alive at the termination of this coming time of famine, revolution depression, and the collapse of the old civilization, will witness the advent of a new Renaissance, a surge of renewed life force, a restructured political and economic viability.

Wheeler's research indicated that the sixth century B.C., the fifth century A.D., and the fifteenth century A.D. were also centered on unusually cold and dry times. They were centuries of widespread migrations; they were periods of low lake levels and slow tree growth. All three were characterized by the same process–the death of an old world and the birth of a new one.

Foresight and understanding will be needed by the civilized world if it is to survive the necessary changes without succumbing to catastrophe. No longer will nations be overrun by migrating hordes; however, as a result of wars in this century, the world has witnessed mass movements of peoples that far surpass in numbers any of the migrations of history.

Out of the reshuffling, the chaos, the societal confusion will come a Renaissance in about the year 2000. The turning point will come sometime in the 1980's. Right now, according to the research of Raymond Wheeler, we are living at a time comparable to 1480, just before the advent of the great Renaissance of 1500.

Around 2040, perhaps a bit earlier, a heat climax will occur that will

exceed the recent one of the 1930's. This might well be the apex of the current 1000-year cycle. But after the heat climax, glaciers will begin to advance again, and the world's temperatures will fall until a cold climax is reached around 2500 A.D. At that time, the world will experience an upheaval as complete as that which terminated the middle Ages and inaugurated our Modern World.

Raymond Wheeler believed that each of the great revolutions of history, synchronous with the termination of a 500-year cycle, has been characterized by a great advance in democratic benefits to the common people.

The first 500-year cycle of our historical epoch, 500 B.C. to 1 A.D., saw the growth of Greek democracy, the beginning of the democratic pattern as we know it, emerging from the convulsions of the sixth century B.C.

During the next cycle, while the Roman Empire was crumbling, the spread of Christianity emphasized the importance of the individual life and conscience and the universal brotherhood of man.

In the next revolution, that of the fifth century, slavery as it was known and practiced by the ancient world, came to an end and was replaced by serfdom. Although in one sense only a higher form of slavery, serfdom permitted numerous freedoms which the old forms of forced servitude did not include.

The revolution which began in the tenth century brought into being the modern merchant class and eventually, the free, and at first democratic, City-State. The merchant class instituted the principle of justice to supplement the principle of loyalty in the feudal world, and it did a great deal to demand the inception of constitutional government.

The revolution of the first century of the modern era produced intellectual and religious freedoms in spite of the Inquisition. It prepared the way for modern constitutional governments in spite of the temporary power of the principle of the divine right of kings. It made possible naturalistic, modern science. It increased the scope and opportunities for self-expression by demanding communication through nationalistic tongues, instead of Latin; and at the same time brought an undreamed-of freedom of spirit into the music of the Western world.

The decline of an old world, such as will experience in the next few decades, is inevitably characterized by a succession of rapidly occurring and troublesome depressions. Prosperity, as we have known it, is due to decline for an extended period. Times may have changed from the earlier terminations of 500-year cycles, but the laws of nature have not.

Difficult times have occurred in each of the twenty-six preceding cold-dry phases of the 100-year cycle. We are now entering the twenty-seventh cold-dry phase since 57 B.C., and there seems no evidence to support hope for a time of economic prosperity. Although we cannot expect any different treatment from the recurrent cycle, we do have some knowledge of how to prepare ourselves.

In going over his computations, Wheeler was intrigued by the fact that there had been an unusual step-down by the same fractions, twelfths, which had occurred during a "gap" or "joint" between 1.8 and 10 million years ago.

"At the time of this step-down, a peculiar place mathematically in the total series, something unusual happened in the history of Earth--the rise of the mid-continental Himalayas, Alps, Rockies, perhaps the greatest of all mountain building periods," Wheeler noted.

Wheeler was left to grapple with the question of what had been happening since 1929 and what would happen in Earth's future. (The series had ended in 1928). Was there another interval, another gap or joint occurring now like the one between 1.8 and 10 million years ago?

"If so," Wheeler says, "this would mean that a new and probably different series of similar general form will soon begin, *and thus Earth is about to commence a new phase of its history.*

"It takes no imagination to see that another step-down like the one during the Pliocene could not occur geologically and mean anything because it would be too short. It is incredible that the cycles should cease altogether. The only reasonable conclusion would seem to be that the cycles will *step up*, that is, *reverse.*"

In Wheeler's opinion, based on his extensive research of the Time cycles, such a reversal of the cycles has occurred three times in the past, and profound evolutionary events have occurred during each cyclic fluctuation. Purely as an heuristic principle, Wheeler points out, the deceleration-acceleration theory of the history of Earth's climate is worthy of further investigation.

"There are possible implications that have an important bearing upon human problems today," he suggests.

During the first reversal, "the vertebrate pattern emerged and stabilized sufficiently to make possible the profound modifications and differentiations of structure compelled by the more strenuous fluctuations of the Mesozoic Era."

Had the vertebrate pattern not stabilized in relation to environmental forces, Wheeler speculates, it might well have been extinguished altogether during this era.

During the second climatic optimum, Wheeler tells us, another profound step in evolution occurred --the emergence of the mammal and primate patterns and the beginning of pre-human forms. "Thus, an enormous step occurred in evolution, comparable to the emergence of the primitive vertebrate during the Silurian interval."

Then, writes Wheeler: "The primate pattern had developed sufficiently by the end of the last ice age to permit a *third* profound occurrence was the emergence of modern man and his psychological and social achievements."

If his interpretation of the data is

Continued on page 52

TRUE EXPERIENCES

MYSTERIOUS CLOUD

One October evening a few years ago, we were returning home after a shopping trip in a nearby town.

Darkness had just settled and it was a calm, clear, starry night. I was admiring the beauty of the evening, noting that the only cloud visible in the sky was a tiny, white puff that seemed to be sailing right along with us, to the left of our car. After watching this for awhile, I mentioned the fact that it was staying with us. My husband went into detail, explaining that this was a sort of optical illusion because we were moving. This sounded reasonable to me but I continued to look at it occasionally as we drove along. As we came to the road we must travel to get home, I noticed and remarked to my husband that the cloud seemed lower, and much closer to us. He made light of it, but soon I could see that he was beginning to take an interest in it. We passed a shopping center and again I mentioned how low the cloud seemed, but my husband put me off with an explanation that the lights from the center caused this.

Suddenly, I got the feeling that he was as concerned as I was about what was taking place, but I suspected that he didn't want me to know this.

I will admit, as we made the sharp turn that brought us onto the street where we live, that I was relieved when I saw the small cloud pass in front of our car above us. I can't describe how I felt, when, glancing out of the side window, at my right, the same cloud was not only still with us, but not more than a few hundred feet above us. As we neared our driveway, it changed its direction and headed down toward us. My husband pressed the garage door open, and just as we made our turn in, the cloud was right outside my window. I screamed, and covered my face. Although I had shut my window coming up the street, I felt it would enter the car somehow. All this happened in a matter of seconds and then we were in the garage, and no harm was done to us. As the garage door was closing, my husband rushed out into the backyard to see if the source of our fright was still around, and found it, stationary now, just above the house next door. We watched it for at least fifteen minutes, then all at once it started sailing back in the direction of the town from which we had come.

This is no wild tale, or hallucination. My husband and I are middle-aged, sensible people. This experience terrified me at the time, but I have since come, to believe that it was not a harmful thing. I call it a "cloud" for lack of a better word.

I realize that this does sound farfetched, and in truth it was a weird experience, but now, I am glad it happened. I have been made more aware of the fact that "There are more things in heaven and earth, than are dreamt of in our philosophy."

Mrs. Mary Pinsonneault
30 Alton Drive
Dudley, Mass. 01570

DO YOU REMEMBER?

On April 14, 1976, Ms. Betty Perry, 1385 Dahlia Street, Denver, Colorado 80222, was attending a seminar on various aspects of parapsychology at the Loretta Heights College, in Denver, Colorado. Ms. Perry is a Psychic Healer who specializes in Zone Therapy. She stepped across the hall into the Little Auditorium, where another type of lecture was being presented on bio-feedback by a psychiatrist and a psychologist.

Ms. Perry arrived at this lecture just as the speaker finished and offered to answer questions from the floor. To the query, what did he thing of psychic healing, the Dr. replied it was all an absolute fraud, nothing but a placebo.

After the lecture, the Dr. offered to demonstrate the machine to anyone interested. Ms. Perry went down to see it, but being short, she could not see over the crowd that had gathered. When the Dr. asked for a volunteer, she volunteered in order to see the machine.

The Dr. did not tell Ms. Perry what to expect, but hooked her right finger up to the machine. He explained to the audience that a person trained in bio-feedback technique could raise the temperature in one finger, but with the crowd around the table, it would be almost impossible for her to change the temperature. He indicated that she should close her eyes and try to meditate.

She thought, "Oh, is that what I am supposed to be doing!" While he was explaining all this, she ran the dial off the indicator. When the Dr. noticed this, he asked if she had been programming herself while listening to the lecture. She informed him that she did not hear the lecture.

"Oh, do you meditate?" he asked.

"Sometimes," she replied, somewhat facetiously.

He reset the dial and again, she

ran it off the indicator. He asked if she had had bio-feedback and when she told him no, he said, "Well, you did pretty well. You raised the temperture 5 and one half degrees." He then asked if she could account for that.

"Yes," she told him. "I am a Psychic Healer."

He just packed up his machine and left.

"I wasn't even really turning it on!" was her only comment.

Alice Bryant
3762 East Colorado Avenue
Denver, Colorado 80210

STRANGE BLUE LIGHT

During the Christmas break of my first semester of college, I became interested in genealogy, and developed a special interest in a paternal great grandmother of mine. She was supposed to have descended from a long line of planters and had Indian and Jamaican French (settlers who had emigrated to Alabama during late 18th century uprisings) blood to add spice to her lineage. I was eager to trace the family history, but didn't have much luck.

After a day of Christmas shopping and after having searched the public libraries for information on the family history, my friend Lee and I went home.

We attended the University of Texas at El Paso. Lee jokingly suggested to me that the only way I would ever get information about my family history would be to contact departed family members.

After dinner, I brought out a ouija board that I had bought at thrift store years before. Neither one of us had ever used it. It gave us no results and we abandoned the idea.

We decided to hold a seance, the two of us. About ten o'clock, after our roommate, Franco had gone to sleep, we sat on the floor of the living room around a small foot-stool with our hands placed on it. Actually, we had never been to a seance and knew very little about them, except what we had seen on television programs. After a few minutes of calling my great grandmother's name, Lee began to snicker. In a while we both concluded we were being silly, so we stopped.

A few minutes later, Franco came into the living room quietly and told us he thought someone was in the back yard. He said there had been a light shining around in his room. Quickly, we turned the porch light on, but saw no one in the back yard. We decided it was the neighbor letting his dogs out for the night. Franco went back to bed.

Lee and I sat in the living room with the lights still off. He sat in the chair separated from the one I sat in.

On the wall to the left of us appeared a rectangular shaped body of light. For a moment, we truly thought there was someone prowling about, but the light moved around the room and when it came to the blank wall directly in front of where I sat, it stopped. The light was a clear, dull blue. It was amazing to us because the wall in back of us was solid, and no light could possibly be coming from there. Lee turned on the lamp that was on the coffee table. I turned it off, but the blue light was gone.

We have never talked about that light; we each prefer to believe that it was a reflection of the ashtray.

The following summer I was in Alabama visiting relatives. I spoke with the grandchild who was closest to my great grandmother. I learned that one of my great grandmother's prized possessions was an item her grandfather had brought her from Jamaica. It was one of the few objects that survived the Civil War. She kept it on the dresser in her bedroom. When light came in contact with the object, a brick made of thick glass or white crystal, a blue light would reflect on the wall. When she died, my great grandmother had requested that the brick be buried with her. It was placed under the pillow in her coffin.

I've never seen that light again since that winter, but I think about it often and now I know where the light had its source.

Harry D. Pruett
3141 Van Buren
El Paso, Texas 79930

Had Any Unusual Psychic Experience?

Many people boast of having had at least one unusual experience of an occult nature. If you number yourself among these individuals with psychic ability, *Beyond Reality* would like to hear about it.

Manuscripts should be typed on white paper, double-spaced —and please include a self-addressed stamped envelope for a quick reply.

Kindly send the carefully outlined details of your journey into the realm of psychic phenomena, together with documentation, to: True Experiences Dept., *Beyond Reality*, 303 West 42nd St., New York, N.Y. 10036.

are doubtless aware, we have at Monreale an example of the finest Norman Church in existence. Speaking of this project, my wife remarked to the children, "When you go to Monreale you will see some sights you have never seen before."

At this Alexandrina interjected, "But mother, I know Monreale. I have seen it already."

My wife remarked to me that the child had never been there.

Whereupon Alexandrina broke in with, "Oh, yes, I went there. Don't you recall that there was a great church there with a very large statue of a man, with his arms held open, on the roof? And don't you remember that we went there with a lady who had horns and that we met with some little red priests?"

Suddenly, my wife remembered that the last time she went to Monreale she had gone there with Alexandrina some months before her death, and that we went there with a lady of our acquaintance who had come up from the country for a medical consultation at Palermo, as she was suffering from disfiguring growths on her forehead, and also that just as we were going into the church we had met with a group of young Greek priests with red ornamentation on their robes.

CROSS CORRESPONDENCES

According to Pratt, "among those who were most deeply immersed in the first years of survival research in the British Society for Psychical Research were some outstanding classical scholars, including F.W.H. Myers. This fact is important in relation to a change in the kind of evidence found in some of the sittings with mediums.

After Myers' death not only did what purported to be communications from him start coming through different mediums, but these soon took the form of references to obscure items of information drawn from the classics.

This information was beyond the education and normal knowledge of mediums like Mrs. Leonora Piper. In most cases it was beyond the understanding of the sitters and note takers as well. Only after the records were studied by living classical scholars were the messages recognized.

These sittings were discovered to have produced what seemed to be deliberately contrived classical puzzles which were interpreted as especially strong evidence of survival.

The evidence conveyed in these classical literary puzzles reached an advanced stage. Those who were slaving over the analysis and interpretation of the records discovered what they named 'the cross correspondences'. A part of the literary puzzle was found in the record of one medium, such as that of a sitting in America with Mrs. Piper, and other parts of the puzzle came through one or more mediums who were in England and India.

It is easy to understand why it was difficult for investigators to take seriously the alternative interpretation of telepathy from the living, for from what 'living' person's mind could the information be coming? Not from the mind of any disinterested living scholar because telepathy involves a need on the part of the sender to communicate as well as a suitable person to receive the message.

What was more natural, then, that Myers and other deceased members of the S.P.R. who were classical scholars should continue to be interested in proving that personality survives death—if they had discovered at first hand that it is true?" □

LIQUID SHOWERS HAUNT BRITISH RECTORY

BY GARY PARSONS

One of the most unusual hauntings ever investigated centers around an English rectory where 57 years ago, for no apparent reason, strange liquids began pouring out of the walls and ceiling. The showers--water, oil and alcohol--gushed from the house, sometimes at such a fantastic rate that it forced the occupants to vacate the premises.

A Reverend, his family and a maid lived in the rectory at the time. Refined oil, water sandalwood and methylated spirits began spurting and streaming from the walls inside the rectory. In a short time, more than 60 gallons of oil had been collected from the strange gushes disrupting the lives of the entire household.

In an attempt to investigate the strange phenomenon, an architect, geologist and chemist were called in separate intervals. They inspected the house inch by inch, wall by wall finding only normal dry wood and plaster. Magicians were called in to investigate; they found nothing unusual.

England's greatest magician, Nevil Maskelyne, heard of the weird happenings and volunteered to look into the matter. He stayed in the house for several hours and observed the phenomena at first hand: barrels of liquid oil came gushing from the walls in every room and not a sign of trickery. Soon after Maskelyne left, the eruptions ceased and the rector and his family returned to the rectory.

Although the phenomena stopped, the mystery has never been solved. □

MAKE ANYONE DO ANYTHING

YOU MENTALLY COMMAND— WITH YOUR MIND ALONE!

I would be skeptical if I read an ad like this. But I'd also be highly intrigued, as you are now.

With good reason! The very thought of possessing the ability to *command, control and dominate others* is probably your secret wish. One which you sincerely believe could *never* come true.

Well, think again! Your secret wish is about to be granted in full, unmistakable measure. A few short days from now, you are going to *demonstrate* that fact to yourself right in your own living room.

On that fateful, momentous occasion, you are going to mentally project a thought command to someone you know. Not one word will be uttered by you . . .

YET THAT PERSON IS GOING TO FOLLOW YOUR SILENT COMMAND TO THE LETTER . . . WITHOUT EVEN KNOWING OR SUSPECTING THAT YOU GAVE THE ORDER!

And only *you* will know why he or she is acting in that manner!

Your next test is going to be even more *unbelievable!* This time, you'll command not just a single individual but a *group of four or five people.* This time, you'll mentally project a thought command to *all* of this group!

AGAIN, WONDEROUSLY, THAT ENTIRE GROUP IS GOING TO PERFORM YOUR SILENT COMMAND EXACTLY AS YOU WILLED IT!

Again, they will have absolutely no idea whatsoever that their actions—seemingly voluntary—came directly from *you!* Why should they? You said nothing. Made no gestures. Nor indicated your wishes in any way—except *mentally!*

Yet, you're going to *top* even these astounding results! In the weeks and months, thereafter, and throughout the *rest of your life,* you are going to intensify your secret ability to command, control, and dominate others in ways that may bring you thousands of dollars extra . . . the love of someone you desire . . . the status and position you've thought unattainable—*until today!*

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In business situations, your ideas are the ones which will be heartily and enthusiastically approved by the "top" brass—just as if *you* wore the boss' hat!

In your private life, you will capture the adoration and affection of anyone you fancy—*even at first sight!*

At social gatherings, you will be the *one* regarded as the leader—the person who makes decisions that must be *unquestionably obeyed* . . . at once!

Yes, wherever you go, whatever you do, *everyone* you meet will come under your silent control. *Do with them as you will!*

Does all this sound *impossible?* Not only hard to *believe*—but hard to *achieve?*

Then get set for the surprise of your life!

YOU WILL BELIEVE IT . . . AND YOU WILL ACHIEVE IT!

Stop and think for a moment. Skeptics were once convinced that the earth was flat. They were dead certain that the new-fangled automobile would never, ever replace the horse and buggy. Man reach the Moon? *Impossible!*

You and I know differently. The "never happens" of yesterday are stark realities today. So if you are still a skeptic, I'm more than willing to give you the opportunity to make a liar out of me. To prove that everything I've told you so far could "never happen."

Along with the opportunity to prove me wrong, I'll also give you the "risk-free" chance to prove I'm *right* . . . along with a *free gift* for you to keep. Here's my proposal.

My company has just released a strange new manual dealing with a subject that has fascinated the human race since the beginning of time. That subject is *parapsychology.* It deals with the ability of the mind to project thought and communicate with others, outside the body, using *none of the five senses.*

The manual takes this exciting subject and develops it into a new technique to help you *command, control,* and *dominate* people with your mind alone.

Actually, you do not need the manual to do this. You have already done so many times *without ever realizing it,* through your own unconscious native-born ability. The manual will help you to understand the technique so that you can perform it *consciously,* on demand, to achieve your goals and wishes.

We call this technique SUCCESP—the science of extra-sensory *persuasion.* This is *not* the regular ESP you've heard about. This is Extra-Sensory *Persuasion.* Properly used, it permits your *thoughts* to influence one person or many.

Originally, this manual was to be the basis of a personally-conducted course with a fee of $250. But when my company saw the manuscript, they felt that it was so simply and clearly written, the instruction so precise, that anyone who could *read* could master the technique.

Therefore, no class, no course were required. And instead of $250, we could slice the price all the way down to a mere fraction of the normal cost . . . payable *only* if you are fully convinced. And with the transaction handled entirely by mail for your convenience and privacy.

FREE MANUAL REVIEW FOLIO IS YOURS FOR THE ASKING!

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A NEW WORLD IS BEING BORN/continued from page 47

correct–and if the long-time process of acceleration has reached its limit or nearly so–Wheeler feels that the only conceivable expectancy is that of a reversal to a long series of decelerating cycles during which climate will deviate more and more from optimum conditions. Eventually, the decelerating process would reach the point at which the temperate zone would become tropical or semi-tropical on one side of the axis and severely cold—perhaps cold enough for ice ages—on the other side.

"It seems more than a matter of wild speculation that this assumed reversal of climatic cycles may be upon the human race within the twentieth century," Wheeler declares.

If we are about to undergo the fourth cyclic reversal and if the first three reversals introduced vertebrate life forms, then mammal and primates, then modern man *(Homo sapiens)*, what dramatic evolutionary changes might mankind be about to witness transpiring in his own physical, mental, or spiritual makeup?

Wheeler says that this cyclic reversal, falling as it does during the present cold-dry period, will be "difficult to live through." If the history of climate as outlined by Wheeler should repeat itself, he warns that the "transitions will be accompanied by an increase in the severity of the earthquakes and the vulcanism that attended the lowering of the continental altitudes, with marine invasions on the upswings and mountain building on the downswings."

In other words, Raymond Wheeler has given us a portrait of the last twenty-five years of our century which is very much like that revealed in the "Earth Changes" material of the psychic Edgar Cayce, the American Indian prophecies of a Time of Great Cleansing, the warnings that Flying Saucer "contactees" have been relaying from alleged occupants of UFOs, and the interpretation many fundamentalist Christians are placing on apocalyptic passages in the biblical book of *Revelation*.

Whatever changes may be in the process of altering the very roots of our civilization—*and perhaps the very basics of our human organism itself*– Dr. Raymond Wheeler's own notes provide us with a sensible guideline for surviving the transformations, the alterations, and the economic hazards of the next twenty-five years:

. We must recognize the fact that every alternate 500-year cycle has been characterized by the domination of Europe. The intervening 500-year cycles have been dominated by Asia. A 500-year cycle, which belonged to Europe, is now terminating. The next 500-year cycle will belong to Asia. The parts of the world that will develop the most politically and economically during the next 500-year cycle will be Oriental countries.

We must prepare for colder weather and for long droughts, which, in turn, will bring about scarcity of food for the prosperous nations, famine and starvation for the less economically stable.

We must keep calm--mentally and morally preparing ourselves for more, rather than less, confusion. . We must, in the best way we know how, condition ourselves for recurring economic hard times. We must learn to be more tolerant and understanding of other people in our own country and people in other nations.

. We must expect the convulsions attendant with the death of our old world to last until the end of the century. We must bolster ourselves with the thought that civilization has passed through four great convulsions since ancient times comparable to the one we are now entering. Each time the world has emerged better than it was before —more stable, richer, and with greater concern for individual rights. □

STRANGE AND UNKNOWN/continued from page 10

Existentialism teaches that the mind has no birthday and memory has no first. Therefore, no one is older or younger than anyone else. It has also been said that age is a psychological and physiological matter and has no relation to calendar time.

What then is death? Experiments carried out in Sweden prove that the entire body is not dead when it is determined that a person is "clinically" dead. Under the right conditions, life may be set in motion once again. The body parts do not die simultaneously. It takes a total of five days for the entire body to "die". The brain lives approximately ten minutes after death, the heart muscles live twenty minutes, the eyes live thirty minutes, the ears live about two hours, the arms and leg muscles live another four hours, blood corpuscles eighteen hours, bones and skin live three and five days respectively.

The Stalin Prize was awarded to Professor Vladmir Negovsky in 1952 for restoring to life twelve persons certified clinically dead. Cells have been kept alive much longer than their normal life span in the body.

Again, are the dead really dead? Does life ever end? What about all the things that go bump in the night? Why can't anyone explain? □

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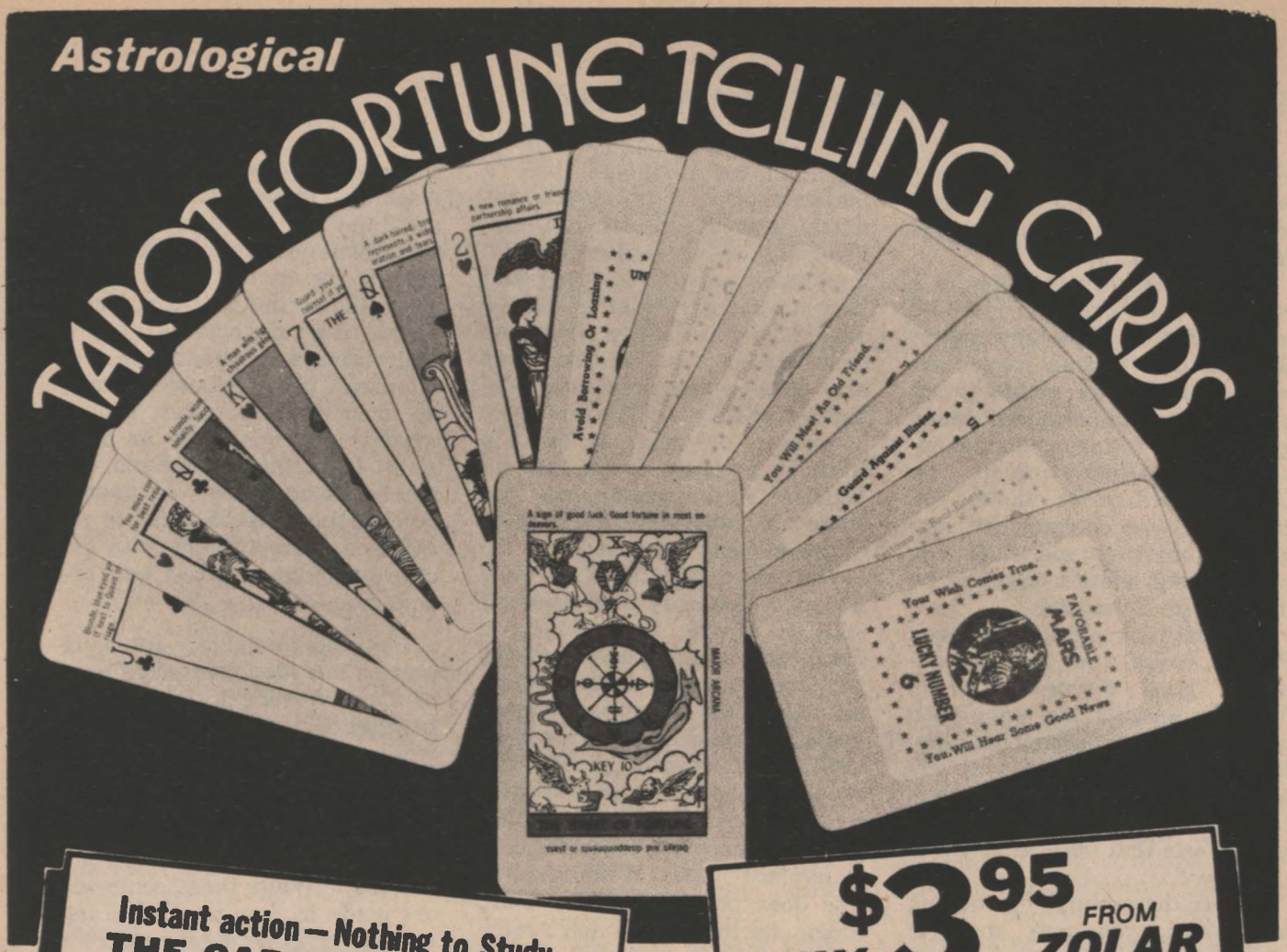

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methods by which and reasons for which a member can be dropped from the group, money for refreshments and so on.

The ejection of a member is a sensitive topic you may find hard to deal with, but you must accept the fact that a time may come when one member makes group participation impossible. Many groups use a voting system (anonymous, of course) to accept new members and reject others. You can also use an anonymous "suggestion box" so members can suggest that another member be dropped from the group.

4. Once the group has been formed, resign your role as leader. A good discussion group functions best without one person dominating the action all the time. Rules of discussion should already be effective, but different leaders could be assigned each time if the group feels that such direction is necessary.

5.Once the group is functioning fairly well, you may want to suggest specialization. Many groups discuss various topics for years but the level of expertise never really increases because no one ever specializes. Why not have each member pick one or two areas that he feels could be explored on a fairly sophisticated level? He then would become the resident expert on that topic. After using this method for a while, you will find yourself with a group of experts instead of a group of people who know approximately what you do and not much more.

This briefly, is how one goes about starting a group. However, some feel in the end that what they have created is a Frankenstein—a monster always pursuing them. Although they had good intentions, they realized in retrospect that they were doomed from the start. Such a sad ending to a good idea can spring from several sources:

The Utterly Mismatched Group: Lively discussion is fine, but you may find that your group agrees on nothing. This usually comes when all the members have a particular axe to grind and not much interest in other topics being discussed. Agnes' favorite topic may put you to sleep and Harold's smug theories on healing may make you want to pound his head against the wall. You may also develop the unsettling suspicion that they feel the same way about you—only more so. There is room for patience, but it may be hopeless if the group does not share a common interest in most of the subjects discussed.

The "Let's Not Tread On Toes Group": You may find yourself with a group that thinks a discussion is one person talking and everyone else listening and agreeing. Your attempts to actually discuss the pros and cons of an issue may meet with hostility. The occult is a sensitive area and some people use these discussion groups to expound ideas rejected everyplace else. Unfortunately this does not lessen their basic illogic, for things that don't make sense in the "real world" do not become sensible in an occult discussion group. You may have trouble convincing someone that you aren't attacking him personally if you don't happen to agree with something he says. Never ridicule anyone. If your attempts to discuss an issue fail, drop the subject. Nothing is more tedious than sitting around nodding your head in empty agreement.

The Anything is possible Group: Closely aligned to the above problem group is this one, where everyone believes everything. Again, obviously, discussion is impossible since this group will accept the most outlandish garbage at face value and become hurt and hostile if someone tries to burst their balloon. To such people the printed word is proof enough. Again, attempt to inject some scientific reality into the situation. If that fails, you have no choice but to leave them oohing and aahing over every piece of trivia that comes out in the tabloid press.

The Dominated Group: This is the most common casualty among discussion groups. There are personalities that need to dominate the discussion and WILL dominate it, no matter what efforts are made to the contrary. These people are overbearing, set in their ways and sometimes even offensive. If the person is simply an uncontrollable talker, a quiet word to the wise may be sufficient. If on the other hand, the person compulsively dominates, quick action must be taken or you will find yourself alone with him after everyone else has quit and gone home.

Ironically enough, the suggestion box idea mentioned earlier may not work in this situation because a classic dominator nearly inspires fear in other members; his powers of intimidation are so great. "I would have voted to drop him," may be one oft-repeated comment, "but I was afraid he'd hex me." While these comments are made in jest, take them into consideration for they are indicative of the kind of power this person is exercising over your group. He is pure poison and if you want your group to survive, tell the person bluntly what the situation is (Subtlety will be lost on a dominator.) If you can't do it yourself maybe an outspoken friend will do the dirty work for you.

These are the major problems and pitfalls your group can encounter, though there are countless others that will bedevil you (does Harry really see a flying saucer every week?) Still, the positive features of a discussion group will far outweigh most problems. You will find your interest in the occult deepening, your urge to investigate, growing. Your group may not survive forever, but you, yourself, will emerge more broad-minded and educated than you were when you first began. You'll hear fascinating stories, ponder puzzling information and—who knows?—you may even see a couple of ghosts before you're through. □

A Mother's Premonition

BY DEBORAH M. MICHAELS

Did a mother's premonition uncover the truth of her son's mysterious death, contradicting official naval reports of suicide?

Did the spirit of the dead man return to clear his name of the senseless charge and bring light to his actual fate which was carefully hushed up by naval judicial boards? Evidently, as in the case of Lieutenant James Sutton, Jr., psychic phenomenon did bring attention to the facts of that dreadful autumn day.

The young, newly-accredited officer was awaiting his first assignment at the U.S. Naval Academy at Annapolis when the mishap occurred. It was Saturday, October 12, 1907. Just a short while after a dance, Sutton and two other young officers became involved in a drunken brawl.

According to the two naval men, Sutton threatened to kill them. When he brandished his pistol, they tried to take the weapon away. The enraged officer fired several stray shots before turning the gun on his own head. The Navy Department refrained from a thorough investigation, took the word of the two witnessing officers and allowed the fate of the slain Lieutenant to stand as suicide.

That same evening, Mrs. James Sutton, Sr., of Portland, Oregon, was relaxing with her family. Suddenly, she became extremely restless with the feeling that something dreadful had happened to her son. The strong feeling continued through the night. In the early morning hours, when her husband picked up a telegram informing them of their son's suicide, her premonition was confirmed.

Moments after receiving the heart-breaking news, Mrs. Sutton claimed that her son appeared to console her and deny the report from the Navy Department. The spirit continued to explain that an examination of the body would reveal wounds that could not have been inflicted in a suicide attempt. Young Sutton had returned to clear his name.

Although Mrs. Sutton was the only one who was able to see the dead officer, the family members quickly accepted the messages brought by Jim. The spirit's denial of newspaper accounts was so frequent and strong that the Suttons sought out a lawyer to confirm or refute governmental records.

Under pressure of the hired attorney, a naval investigation was held in July, 1908. The hearing merely verified the original facts surrounding the officers death. Medical accounts given by military doctors at the inquest stated that the body of the slain man bore no wounds other than the supposedly self-inflicted bullet wound.

Still, the Suttons were not satisfied with the released statements. Why would the spirit of the lieutenant return to deny the reports and describe the marks of a severe beating if foul play was not involved? Determined to learn the truth, the Suttons insisted on an exhumation and thorough examination of the body by a physician unrelated to the case.

In September, 1909, the casket of James Sutton was uncovered and opened. A private physician reported that the young man's body **did, indeed, indicate a beating.** The doctor explained that there were extensive bruises on Sutton's jaw and forehead—bruises identical to those described by the spirit. Furthermore, the slug entered behind the ear in a position indicating murder.

A part of the bullet taken from the skull during necropsy proved to have been fired from a .38 caliber weapon. The Navy tried to relate the finding to their own records by releasing what was claimed to be Lieutenant Sutton's pistol. The gun produced did fire the fatal shot but, it was not the officer's newly purchased .32 caliber pistol.

Red-faced and alarmed by the contradicting reports, the board tried to drop the entire incident. Their own reports upheld suicide while private investigation uncovered enough evidence pointing to murder. Certainly, such carelessness could mean the careers of several officers and branding of military judicial boards. Finally, to prevent further action, officials declared that Sutton shot himself after that fateful dance and closed the investigation.

In the eyes of the public, Lieutenant James Sutton, Jr., died by his own hand but, his family knowns better. **How else would Mrs. Sutton know about the condition of her son's body even before receiving the news of his death?** Thus, Lieutenant Sutton's fate remains a mystery in the annals of parapsychology, as well as naval history. □

ANCIENT WRITING IN NEW MEXICO/continued from page 25

Who would have the knowledge to blend the three ancient scripts? Who would have the time and the impulse to carefully chisel them into the rock? This isn't soft sandstone, but basalt.

The shadow of a hawk flits over the canyoncito and the mind fuzzily recalls tales of the Lost Tribes of Israel, perhaps wandering tiredly in yet another desert, this arid land that is now a part of the southwest. Or could it have been the Mormons, ears and eyes attuned to Moroni?

Robert Pfeiffer, Harvard professor and author of several books on the old Testament, did a translation of the writing. The inscription reads from right to left. His translation reads:

Line 1. I am Yahweh thy God who brought thee out of the Land.
2. [added]: There shall not be unto them other gods before Me.
3. of Egypt, out of the house of bondage. Thou shalt not make unto thee a graven image. Thou shalt not take
4. the name of Yahweh in vain. Remember the day
5. of the sabbath to sanctify it. Honor thy father and mother that
6. thy days may be long on the soil which Yahweh thy God
7. giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not
8. testify falsely against thy neighbor. Thou shalt not covet thy neighbor's wife.

The inscription rock is on private property, and not easily found. However, the curious and the truth-seekers may take Highway 6 out of Los Lunas for about 18 miles, where a steel bridge spans Rio Puerco. Just beyond this bridge make a left turn to cross the railroad tracks. Beyond this is Arroyo Carrizo (reed grass field) and again make a left turn where the road splits. Wagon roads, little more than grassy ruts, are plentiful, and one of these, roughly a mile from the railroad tracks, ends on a sandy flat, cut by a barbed-wire fence. From here you walk; a sandy stretch of path is covered with coyote, rabbit and mouse tracks—eventually it will bring you to the mystery mountain.

The story is told of an Easterner—looking as if he were dressed for a Madison Avenue appointment—who was guided to the site. He snagged his suit on the barbed-wire fence, and after being warned of the possibility of rattlesnakes, he manfully tried to walk on the air two feet above the ground. He was horrified that people actually lived so far from a subway, and he was thoroughly overwhelmed by the immensity of our horizons. He scarcely looked at the rock writing. He asked for a canteen, but nobody had one. He didn't need a guide to take him back to his car and didn't budge until he saw a traffic light. □

WHO WAS THE MAN AT THE CROSSROADS/continued from page 23

a Sabbat. Hell seems to gape at his feet! Bonfires light up the sky, while a fiddle screeches. From the shadows naked satyrs spring to life. They begin to circle the fire. A group of flapping hags interspersed with shapely maidens straddling staves or brooms, leaps among them. A hart on a flat stone, is tethered by all four feet.

The man hiding in the darkness stands rooted in fright.

From this inferno, leaps the Devil. He is naked to the waist. Thick hair covers buttocks and legs down to his cloven hooves. Only the garters tied below his knees are white. On his shoulders the head of a stag sits grotesquely—every prong of his antlers is afire.

The Demon bounds to the altar. With one quick motion he slits the throat of the beast. Women rush forward with knives. The carcass is gutted, quartered and born away to the cooking pots.

The worshippers crowd around the casks that contain some strange brew. The revellers swing into a round dance, proceeding widdershins—against the sun—in violation of Nature and Church law.

The solitary spectator is unable to tear himself away. He sees the Master of the Coven seize a young woman. She screams with delighted horror.

Then, somewhere in the distance a cock crows; the night is over. The devil is gone. The wayfarer hails the rising sun. Maybe he promises himself never to mention this night to a living soul. Or perhaps he seeks out the nearest bishop and soon another coven will be ferreted out, condemned, and the event recorded in the annals of ignorance and superstition. □

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We welcome any information pertaining to possible discoveries in the areas of ESP and the Occult. These may include items from your local newspaper, magazine articles or things of even a personal nature which you feel will lead to advancements and knowledge in this field. Forward all material to BEYOND REALITY, 303 West 42nd Street, New York, N.Y. 10036.

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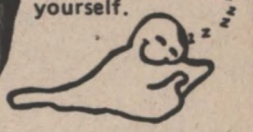

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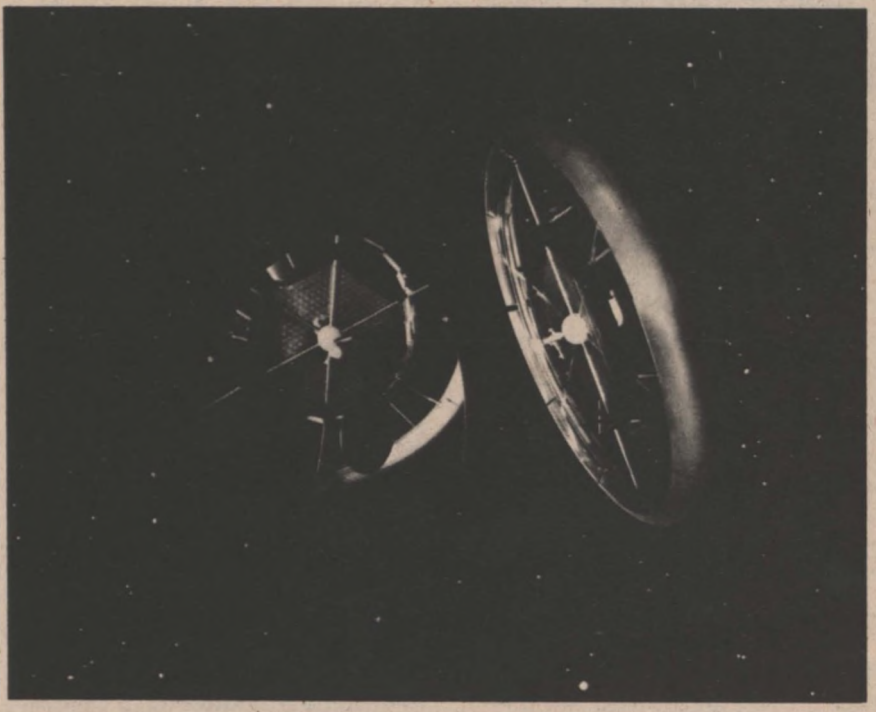
NASA'S SPACE COLONY

BY RAMONA CORTEZ

NASA scientists and engineers have designed a system for colonizing a permanent community in space. The illustration shows a space colony that looks like a giant wheel in space. The outer "tire" is a radiation shield built of compressed cinder-block like lunar material. The central hub contains the docking station and communication antenna; six spokes connect the hub with the ring-shaped outer wheel and provide entry and exit to living and agricultural areas.

To simulate Earth's normal gravity the entire habitat rotates at one revolution per minute about the central hub. The burnished disc that hangs suspended above the wheel is a floating mirror panel that reflects sunlight down onto slanted panels and into shields that screen out cosmic rays. □

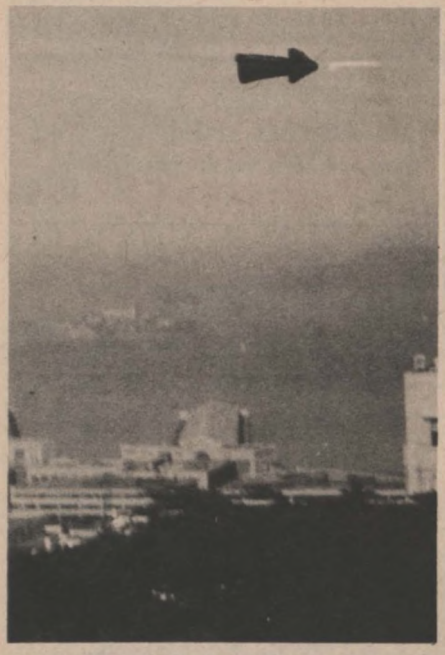


Queen Tia's to begin with!

Lee Walsh
Associate Editor
Beyond Reality Magazine
Fabens, Texas

Dear Editor:
I am sending the attached photograph which was taken by Ms. Tami Anderson of Lewiston, Idaho in August 1975. At the time she was unaware of the object in the upper right hand corner.

I have the negative upon which



the object also appears and will send it if you so request for analysis.

I would appreciate hearing the opinions of your photo experts.

Frank J. Crawford
Box 335
Pierce, Idaho 83501

Editor's Note:
No need to send the negative. After careful study, we find it to be an unusual cloud. We have in our file countless photos of such clouds which have been reported as UFOs.

Dear Editor:
I am writing after just having finished reading Larry Arnold's letter which appeared in your May/June issue.

Mr. Arnold makes reference to some tests of pyramids done by *The Toronto Society For Psychical Research.* The conclusion reached by the investigators was that there is "no evidence" in support of the claims made by proponents of "Pyramid Power".

The conclusions reached by these particular "experiments" are, to be charitable, at least highly questionable.

For example, one of the test run was on a brand-new unused razor blade which had been dulled by stroking with a toothbrush. The blade was then placed in a pyramid. Later microscopic examination of the blade revealed no sharpening effect because the original nicks in the edge were still present.

However, the truth is that *pyramids will not sharpen a dull blade, it will only clean one.* For example, when a man shaves there is a build-up of skin cells, oils etc., on the edge of the blade which causes the blade to feel dull. Actually, the blade is not dull, just dirty. The energy field in the pyramid causes this accumulated oil and dirt to fall off as a very fine dust. When this objection of mine was published in a local newsletter (Inner Life) George Owen responded that this appeared to be an "entirely new doctrine" being put forward by me. This causes me to wonder how thorough Mr. Owen's research is because this same view was put forward in 1973 by Pat Flanagan in a rather dry and technical book called "Pyramid Power", on page 66. (George Owen was a member of the Toronto Society for Psychical Research and director of New Horizons which published these tests.)

By now, it is well known that the pyramid needs to be accurately aligned to magnetic north in order to obtain best results and that misalignment will detract from the effects if not cause them to disappear completely. One fact that is not highly publicized about these so-called "scientific" tests is that they were carried out in places like closet shelves. This is just about the worst possible place that can be conceived of for conducting a test. The presence of cables, wires, pipes, beams and so on virtually ensures failure due to heavy interference with the earth's magnetic field.

In flower preservation tests, the flowers were treated with the pyramids for only 10 days instead of 30 as should be done. Further, the writer attributes any preserving to a so-called "cookie jar effect", saying that any object will keep better in a closed container than the open air. I ask then, why wasn't this theory tested by using a ventilated pyramid? A ventilated pyramid would allow for free circulation of air. Such pyramids are easily purchased or constructed. Our diligent investigators (probing deeply here) did not even follow up this simple test of these "scientific" conclusions.

These researchers could very easily have contacted a complete authority in this area (such as myself or Alfred Ward, another gentleman very prominent in the field) to find out how to set up a proper test and what to test for. However, we never consulted.

Happily, there are now other scientists, doctors and universities working in the field who are doing tests and getting positive results.

Mr. Arnold (whose letter has prompted mine) wonders if the pyramid can be influenced by the mind. I believe the answer is yes. For example, it is known that the energy streaming from the hands of psychic and spiritual healers is definitely controlled by the mind. We also know that the energy used in psychokinesis (e.g. bending keys, moving objects) is controlled by the mind. I believe that all these things are done with the same energy manifested in different way. I think that when science really begins to take

Continued on page 60

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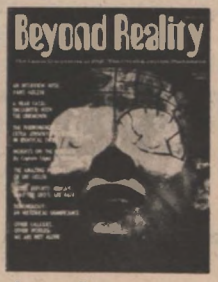

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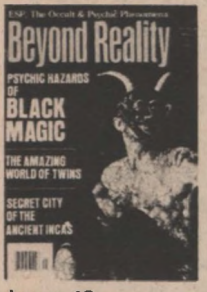

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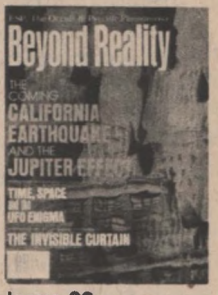

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LETTERS TO THE EDITOR/continued from page 58

these subjects seriously, we will see a great New Golden Age on this earth.

In his letter Mr. Arnold supplies a formula for making a pyramid where A = 1.5708B when "A" is the base length and "B" is the height. While this formula is probably correct, I think it is a very difficult method to use for the general public since most people are not well trained in mathematics. I have been working with pyramids for years and I would have a very hard time trying to make a pyramid with this method.

I have an information sheet which tells in a very simple way how to make a pyramid, complete with measurements and diagrams which I will send to any reader free of charge. All I ask is that you send me a self-addressed stamped envelope.

My compliments to you on your excellent magazine.

George Dunn
Box 1145, Station 'C'
Scarborough, Ontario
Canada

ASTROGENETICS: A BRIDGE BETWEEN ASTROLOGY AND SCIENCE/continued from page 19

the self-confident, stable summertime sun signs. Creative endeavors, such as music, science, and writing, show an above-average concentration of the less-stable, fantasy-oriented wintertime sun signs.

The close correlation between the survey results and the tenets of classical astrology do not come as a surprise to Van Deusen.

"The observations of astrology have been correct from the beginning," he says. "It is just the explanations that need to be updated to reflect our current knowledge about genetics and evolution." □

PSYCHIC EXPERIENCES ARE COMMON

BY SAUL GOLDSTEIN

Usually, when someone has a psychic experience, one either becomes hysterical and flees, or remains rooted in one's tracks, frozen by fear.

This need not be so, according to a leading California psychologist, who maintains that more than 70 percent of all Americans at some time in their lives have some sort of psychic experience.

According to Dr. Allen Cohen, associate director at John F. Kennedy University in Martinez, California, "In most cases, if a person is troubled by psychic experiences, he should just ignore them and try not to get excited or depressed."

When these experiences occur, Dr. Cohen stated, too many individuals fail to realize that millions of Americans are having similar experiences. "Rather than becoming fearful and letting their emotions rule their senses, persons who are undergoing psychic experiences should be comforted and reassured that they are not going insane."

Common psychic experiences include hearing voices, seeing spirits, experiencing premonitions, seeing auras around people and De-ja vu, (the sensation of having done something previously or of having been in a place before).

One who agrees with Dr. Cohen, Dr. Warren Cheney, a Berkeley, California psychotherapist, maintained, "The whole human race is gifted with psychic potential. Some of us become aware of it and others do not. But certainly, those who are aware of it need not worry unless they become disturbed to the point that it interferes with normal living. And if that happens, they should seek competent medical help and advice." □

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AURAS TELL SECRETS/ from page 33

Yellow shows spiritual well-being and usually a worthy intellect. Kelly green may indicate a talent for healing, while intense blue shows a religious nature. But blue also at times warns of lung cancer, just as purple indicates heart trouble to Ray. Indigo appears when a patient is harboring a death-wish, but violet suggests that the subject has aspirations in the field of mysticism.

Ray Stanford insists that the key to healing is love, which in turn creates a oneness, so that the healer is lovingly allied to the patient. This allows health to create a channel between them.

There was another facet of his reading which he shared with the audience. A friend of his was some miles away from him but, wanting to understand the predicament he was in, he phoned Ray and asked for a "reading". This long distance attempt was unusual, but Ray turned his thought in that direction. Although this time there was no color, nevertheless there was an impression deep enough to seem clear. He found himself reciting a rather odd little poem that seemed anything but apt. Just the same, he telephoned his friend and recited the simple lines about "a feather in her hair."

His friend exclaimed, "That definitely matches the situation here. You see, I just met a girl who fascinates me, and on my morning walk I had picked up a rather pretty peacock feather. What did I do but plant it in her hair!"

Ray said to him, "I see you marrying that girl."

Well, they have by now raised four children.

While Ray Stanford was giving his speech before this august body of M.D.s, he spoke with such verve that his message was accepted as "just one of those things". But it was obvious that the whole audience saw how adept he was as well as entertaining. □

EDISON'S SPIRIT MACHINE

Over a century ago, Thomas Alva Edison revealed he was working on a machine which would allow him to communicate with spirits in the afterlife. Writing in the October 30, 1920 issue of *Scientific American,* Edison stated: "If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists after what we call 'death,' it's reasonable to conclude that those who leave this earth would like to communicate with those they have left here...I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning is correct, then if we can evolve an instrument so delicate as to be affected, or moved, or manipulated...by our personality as it survives in the next life, such an instrument, when made available, ought to record something." Working on this assumption, Edison set out to invent such a device.

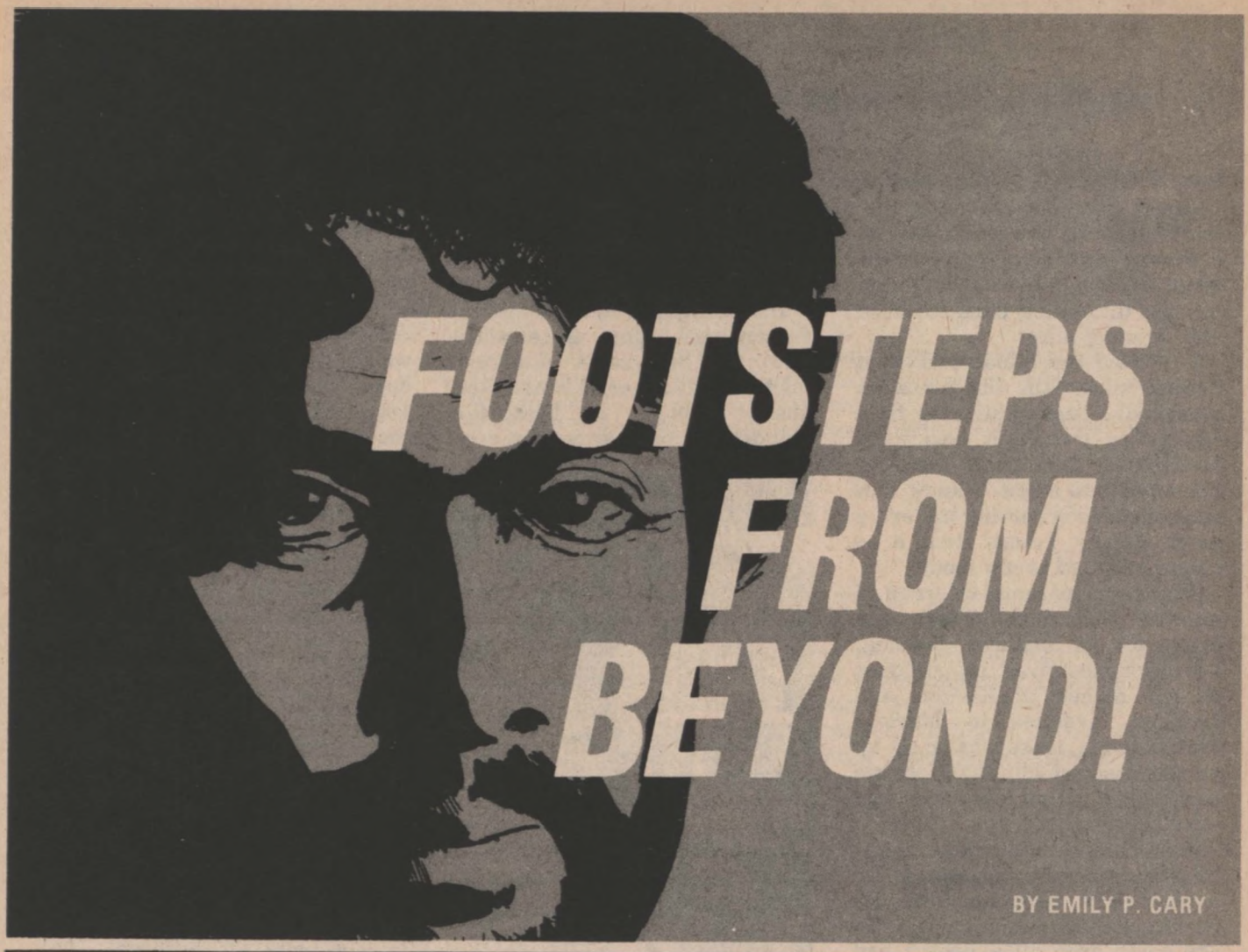
Among his research assistants was an engineer from General Electric and several electronics technicians. Allegedly, Edison spent several years in this area of research. However, when he died in 1931, no such device was found among his personal effects. His will, which left most of his $12 million fortune to his second wife's children, made no mention of it.

Most of us know that Edison is credited as the inventor of the light bulb, the phonograph and the movies but, how many of us know of his attemt to communicate with the spirit world?

As you will recall from the July/August 1974 issue of *Beyond Reality*, Edison was not the first nor the last to explore electronic communication with the dead. Steinmetz and Tesla also delved into this area.

And, as discussed in that issue of *Beyond Reality,* so did Swedish psychic researcher Friedrich Jurgenson, working with research physicist Friedebert Karger of the Max Planck Institute and eminent Latvian psychologist Dr. Konstantin Raudive and Dr. Alexander Schneider of Switzerland. Currently working in this area is David Ellis, M.A. at Trinity College in Cambridge, England.

Perhaps if he is successful, Thomas Edison will speak to him from the afterlife and reveal where he hid his miraculous machine. □



FOOTSTEPS FROM BEYOND!

BY EMILY P. CARY

The summer of 1951 was an eventful one for my family. I was a senior at the University of Pennsylvania aglow in the good fortune of having been awarded a fellowship in anthropology. Armed with optimism and encouraging parting words from my advisor, Dr. Loren Eiseley, I flew off to unearth Indian burials at the University of Arizona's Archaeological Field School on the San Carlos Apache Indian reservation.

Surprisingly, I never lost a wink of sleep worrying about the ghosts of the unfortunate skeletons I uncovered by pick, shovel, and whisk broom. Even after being photographed, they remained mute. Their spirits, I reasoned, must have been reincarnated many years before I reached them. Meanwhile, back home in Philadelphia, events were brewing.

Forever saddled to a meager teaching salary doled out with the unspoken admonishment that servants of mankind are above worrying about remuneration, my father was not an admirable money manager, particularly since my mother was a compulsive buyer of Early American reproductions. It was inevitable, then, that sooner or later a creditor would play his ace.

While I was in Arizona, my father fell one month behind in the rent. The landlord responded with a request that we vacate the house within 30 days. My father was stunned, but my mother was elated because she had despised the house ever since we had moved to Philadelphia from Pittsburgh. It was small, damp, oppressively humid because of a surfeit of trees hovering above it, and the bathtub had legs!

Mother marched out the next day, made some inquiries, and came up with a magnificent Georgian colonial house replete with deck and formal garden. Everyone was amazed by our good fortune, particularly since the price was right—seventy-five dollars a month rent. Even in 1951, that was a bargain.

And so, I returned from Arizona to the new home miraculously acquired for a mere pittance. Several evenings later, my parents were out visiting friends and I was seated in the living room by the large bay window working on a report of my summer's work which was to be turned in to

Penn's Anthropology Department. I sensed someone watching me, and I immediately concluded that a prowler must be staring into the window. However, a quick glance into the thickening dusk revealed only evening mist.

I lowered the blinds and went back to work. Still, the sensation persisted. I began shivering from cold, even though it was early September. Eventually the cold deepened into fright; I knew that someone *was* observing my every move. Finally, I could stand it no longer and fled to my room.

When my parents returned, I insisted that they search the house for an intruder. Nothing. For as long as I lived in that house at the corner of Kedron and Franklin Avenues in Morton, Pennsylvania, there was no let-up in the fear which engulfed me each time I neared the bay window.

Several months later we accidentally got a partial explanation. An acquaintance telephoned to ask for directions to our new house so she could drop off a book I had wanted. As soon as I described the location and appearance of the house, she gasped, "Oh! You must live where the doctor committed suicide!"

Sure enough. We did not have to investigate very long. When questioned, the neighbors admitted that the former resident, a physician, had indeed shot himself to death—in front of the bay window. No wonder the rent was so attractive; nobody else would move in—at *any* price.

My parents, unperturbed, continued to live there for another ten years. That ghost was of no particular concern to my mother because he was but one of several who had shared a home with her. The most infamous was the carpenter on Pike Street.

In 1908, my grandfather, Albert Stuart, had a flourishing plumbing and heating business in Washington, Pennsylvania. Then came the natural gas boom in West Virginia which he viewed as an opportunity for advancement. My grandmother was not so eager.

Her family had lived in western Pennsylvania for generations, some of her more illustrious relatives having established Allegheny College in Meadville, founded the first newspaper west

of the Allegheny mountains, sewn the flag for Perry—"Don't Give Up The Ship," and performed numerous other "firsts" which it pleased her to dwell upon. Therefore, she was not particularly receptive to the prospect of moving to a "backward" community. My grandfather overcame her reservations by promising her a mansion which he forthwith ordered to be built on Pike Street in Clarksburg, West Virginia.

The mansion was considered magnificent in its day, although its huge, high-ceilinged rooms and multiple turrets are undesirable on today's real estate market. The disappointment of leaving Pennsylvania was to be off-set by the joy of moving into that show-place.

The joy was short-lived. At first, my grandmother assumed that the constant barking of their small fox terrier was instigated by the disrupting move and that he would calm down within a few days. This was not to be. All day long, the dog raced up and down the staircase to one of the turrets—always the same one—barking and snapping at something invisible which he must have sensed was walking directly ahead of him. When he tried to curl up, exhausted, his sleep was soon shattered by sounds of footsteps also heard by everyone in the family. He would prick up his ears, then—obviously tormented—jump up and begin tracking the sounds once more.

The footsteps walked day and night. My grandfather tried to excuse them as noises of the new house settling, but my grandmother was not to be fooled. The footsteps, combined with the fox terrier's nervousness, drove her into a state of hysteria. Had divorce been acceptable in her day, I am sure she would have filed a suit on the grounds of mental cruelty. Instead, she manipulated her feminine wiles, crying and pleading, at last convincing my grandfather they must vacate the house.

It was only then that my grandfather disclosed that during the construction of the house a carpenter had fallen from the haunted turret to his death in the basement. This explained the sound of footsteps constantly traveling the stairs from the basement to the attic turret, and the phenomenon of doors along the way between, being left ajar even though family members swore they had closed them. My grandmother always prefaced the telling of this story with, "I never believed in ghosts until..."

The ghost still walks today, I am told, reliving his fatal fall. □

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When the girl recovered, she did not recognize her parents. Although she had never left her home in Hungary, she spoke in Spanish, claimed to have been 40 years of age and, was sick and dying 1,400 miles away in another country!

Reincarnation or LOST SOUL?

We are all curious about reincarnation, the belief that persons who pass on are "re-born". Many books have been written on this subject. There are cases on record of persons who have been regressed back to former life-times. Some, only years before their "re-birth" while others, remember living in ancient times.

This particular case that was brought to our attention happened recently, the diference being..the person who had passed on did not wait for re-birth, but had entered the body of a young girl who was ill at the time.

This remarkable account of a girl who was being controlled by a woman who had died in Madrid, over 1,400 miles away, was first reported in the British weekly magazine, *Weekend.*

Iris Farcadzy, the daughter of an engineer in Budapest, Hungary, was taken very ill. The girl was 15 years old at the time.

Her heart stopped beating and after being pronounced "dead", her heart began to beat again.

After she had regained some strength, the doctors noticed something very strange. The girl did not recognize her parents and stranger yet, spoke Spanish: I am Senora Altarez de Salvio, the wife of Senor de Salvio in Madrid.

"I am 40 years of age and have 14 children. I was sick and thought to be dying. Now I have recovered here in this strange land."

However, this did not last long and Iris's knowledge of Spanish and Spain faded, but not before the statements made by Senora de Salvio were confirmed.

She recognized her parents and spoke to them in her natural language, Hungarian.

This is not a case of reincarnation since the the girl was 15 at the time the spirit entered her body. How then can this be explained?

There are many cases such as this one that have been reported and recorded by researchers and parapsychologists. This case stands out because it happened recently and researchers were able to check it out and confirm it. □

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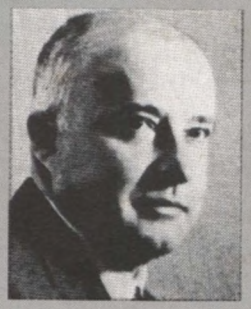
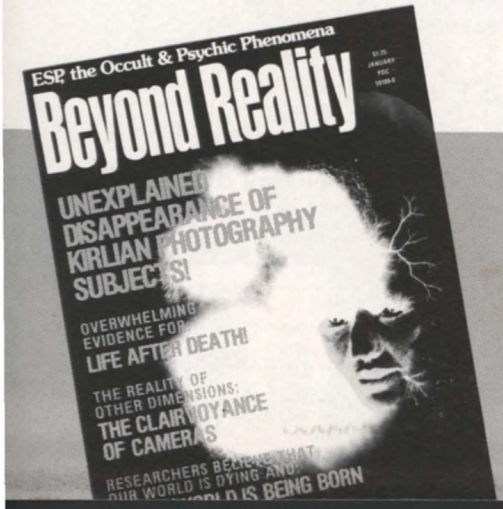

CHARLES BERLITZ

Of course you know who these people are. They are but a few of the outstanding scientists, writers and researchers who have contributed their knowledge in past issues of Beyond Reality Magazine. They have contributed the kind of material that can be found only within the pages of our publication. We are both proud and honored to have such respected individuals report their findings on new discoveries dealing with ESP, the occult and psychic phenomena. We can't make up your mind for you but with names like these we're giving you something to think about. Back issues are still available at $1.00 per copy or you can start your subscription with any back issue. Hurry while supply lasts.



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